Modern Missions

in the

Far East

by

William Adams Brown

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A REPORT

PREPARED BY

WILLIAM ADAMS BROWN, PH. D., D. D.

UNION SEMINARY LECTURER ON RELIGION
IN THE FAR EAST

FOR THE

BOARD OF DIRECTORS

OF THE

UNION THEOLOGICAL SEMINARY

JANUARY, 1917

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PREFACE

On May 18, 1915, the Board of Directors, following the precedent already created in the case of Dr. George William Knox, appointed me Union Seminary Lecturer on Religion in the Far East, and granted me six months' leave of absence from Seminary duties. Pursuant to this action I left this country on the 26th of January, 1916, and spent the following four months and a half in a trip to the Far East, in the course of which I visited a number of mission stations, conferred with many Union Seminary alumni on the foreign field, and delivered numerous lectures, sermons and addresses. I beg herewith to submit to the Board the following report of impressions received during the course of this experience, so far as they bear upon the work of the Seminary as a school for training men for Christian service at home and abroad.

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Modern Missions in the Far East

I

OUTLINE OF WORK DONE AS SEMINARY LECTURER

I left New York City with Mrs. Brown on January 26, 1916, on the steamship *Almirante* for Panama, where I attended the Missionary Congress on Christian Work in Latin American countries, as a delegate from the Board of Home Missions of the Presbyterian Church, U. S. A. Here I had the opportunity of meeting several hundred representatives of the different agencies at work in Latin America, both native and foreign, and of learning much concerning the condition, needs and opportunities of this most important field. From Panama I went to San Francisco, where I sailed for Yokohama on the *Chiyo Maru* on March 2, 1916, taking with me my son, William Adams Brown, Jr., as my secretary. We reached Yokohama on March 18th and, after two days spent in conference with those responsible for the planning of our Japanese trip, went on at once to China, reaching Shanghai on Friday, March 24. In Shanghai we remained five days which were filled with conferences, addresses and interviews. We left Shanghai on the evening of March 27, visiting successively Hangchow, Soochow, Nanking, Hwaiyuan, Chufu, Taianfu and Tsinanfu, and reached Peking on the evening of April 6. Here we remained six days, during which we made side trips to Tungchow and Nankow. On April 12 we left Peking for Korea, stopping at Tientsin and Moukden on the way. Saturday and Sunday, April 15 and 16, were spent at Pyeng Yang; and Monday, the 17th, at Seoul. From Korea we crossed over to Japan, landing at Shimonoseki on the 18th, and after a night spent en route at Miyajima, reached Kyoto on the 19th, where we spent five days and where I delivered a course of lectures under the auspices of the Doshisha, as well as other sermons and addresses. From Kyoto we went to Kobe, stopping over a day at Osaka en route where I delivered three lectures. At Kobe I delivered a number of lectures and addresses under the auspices of the Kwansei Gakuin, the leading Methodist College in Japan. From Kobe we went to Tokyo, stopping at Wakayama and Nara and Nagoya on the way. We were in Tokyo from May 3 to May 13,

the time being filled to overflowing with lectures, interviews and conferences of every sort. A brief trip to the north, where I spent three days at Sendai, lecturing under the auspices of the German Reformed College, completed my work as lecturer. The last week was given to sight-seeing at Nikko, Kamakura and a three days' trip around Fuji. We sailed from Yokohama on May 25 by the *Empress of Russia* and reached San Francisco on June 4.

During my trip I lectured thirteen times, preached twenty-one times, delivered forty addresses, and conducted fourteen conferences, besides having many interviews with individuals both of the missionary body, of our own alumni, and of the native church. While I was in the Far East I spoke on the average about twice a day, except when on the train or boat, and in spite of the strenuous character of the trip both my son and I enjoyed the best of health during the entire time.

My programme in Japan was arranged for by a committee of the China Continuation Committee, consisting of Dr. Dearing and President Ibuka; in China by Mr. Lobenstine, the Secretary of the Continuation Committee in that country. In Japan I delivered at Kyoto, Kobe and Tokyo a course of lectures on the subject, "Is Christianity Practicable?" These lectures were delivered in response to an invitation from the Continuation Committee and the Federation of Japanese Churches, and are to be published in Japanese by the Christian Literature Society, and in English by Scribner. My remaining lectures and addresses covered a wide variety of topics, social, educational and religious. I had repeated opportunities to address audiences of non-Christians, the most interesting perhaps being the Concordia Society of Tokyo, a group of eminent scholars representing the leading religions of Japan. I was also invited to address the students of the Waseda and the Imperial Universities at Tokyo, the students of the government law college at Peking, as well as other representative groups of non-Christians.

In each of the communities through which I passed I visited the leading missionary institutions and conferred with representative missionaries of different denominations. I had a number of opportunities to meet representatives of the non-Christian religions, and took every means in my power to inform myself as to their condition, prospects and influence. I was fortunate enough also to meet many Japanese leaders in educa-

tional and diplomatic circles, and to gain some insight into the social problems of the new Japan.

I was everywhere most cordially received and, if I were to mention all those to whom I am under obligation for personal help and kindness, the list would run into the hundreds. Homes were everywhere freely opened to us and during our entire trip in the Far East we spent only six nights in a hotel.

I made a particular point of looking up our own graduates, and was gratified to find them holding important posts and doing useful work. In all I met personally more than forty out of nearly a hundred Union Seminary alumni in the Far East. At Shanghai the alumni gave me a lunch at the Hotel Astor. At Tokyo, where an alumni association has recently been formed, we were entertained at dinner by Mr. and Mrs. Coleman, eleven out of fourteen graduates of the Seminary being present. Wherever I went I found our alumni keenly interested in the Seminary, and our plan for a department of missionary training was welcomed with enthusiasm.

Outside of the circle of our own alumni and friends I found the Seminary well known and much esteemed for its service to the cause of missions. The wise and tactful conduct of our alumni on the field has done much to dispel prejudice and remove misunderstanding.

I brought back from my trip the conviction that in its work as a training school of missionaries, the Seminary has an opportunity of exceptional promise which, if embraced without delay, will enable it to render a service of great importance to the cause of missions. In order to describe this opportunity intelligently it will be necessary for me to say a few words about the missionary situation in general, and to point out some of the special phases of the situation which bear directly upon the work of missionary preparation.

II

GENERAL IMPRESSIONS AS TO THE EXISTING SITUATION ON THE MISSION FIELD

1

Magnitude of the Enterprise

The first impression made upon one who visits the mission field for the first time is of the magnitude of the missionary enterprise. Considered simply as a business proposition missions are a going concern. Both in the physical plant operated, the numbers of men and women employed, and the influence exerted, foreign missions are one of the outstanding facts with which any intelligent traveler in countries like China and Japan must reckon. The compounds of the leading foreign missionary societies occupy large tracts of land in each of the leading cities. The houses of the missionaries are substantial and comfortable. The educational and religious enterprises, judged by the standards which prevail, are well housed. In a city like Shanghai the missionary community numbers perhaps five hundred persons; in Peking and in Tokyo, several hundreds. A glance over the index of the Mission Year books of China and Japan reveals a story of many-sided and efficient activity. One feels that in the large cities at least the pioneer stage of Christian missions is past, and that a work which commands such large resources of men and of money must be judged by more exacting standards than those which were applied a generation ago.

2

Extent of the Success Already Attained

Nor is it simply from the point of view of the money and the energy invested that foreign missions impress the visitor. Their influence in each of the countries in which they are at work is altogether out of proportion to the number of individuals who are concerned. In China the leading educational in-

stitutions have been, up to the present time, missionary institutions. Missionaries have been leaders in various movements of social reform, notably the movement for the suppression of opium. In Nanking one of our own graduates, Mr. Joseph Baillie, has been a pioneer in the work of reforestation and scientific agriculture. In Hangchow the Christian community, though numbering only eight hundred in a population of several hundred thousand, succeeded in defeating a movement for the opening of a quarter for licensed vice, after the land had been granted and the buildings actually erected.

In Korea, until the advent of the Japanese, missionaries were everywhere looked up to as the leaders of the nation. In the absence of any effective native leadership either in church or state, every forward movement was due to their initiative, and it would be difficult to-day to find any community, even in the United States, where in proportion to the number of their inhabitants, the Christian churches exercise a more powerful influence. In Pyeng Yang I attended the Sunday School of the Central Presbyterian church. Three sessions were required to accommodate the scholars who in each filled the main audience room to its capacity. At the first session more than four hundred men and older boys were in attendance, at the second, six hundred women, while the same number of children of both sexes attended the final session. And the Central is but one of seven Presbyterian churches in Pyeng Yang, while the Methodists have a work second only in importance to that of the Presbyterians. At Syen Chun, fully half of the population are Christians, and from both centres an active evangelistic campaign is being carried on, in which the workers are largely volunteers serving at their own charges.

Even in Japan, where Christianity confronts a powerful, independent organization, both in church and state, the influence exerted by Christians on public opinion is altogether out of proportion to their numbers. While I was in Japan the attempt was made to open a licensed quarter near some schools in the city of Osaka. A powerful opposition at once arose, in which Christians were the leaders. On many important social questions, such as the divorce question, the right of woman to the protection of her person, the drink question, and the like, Christianity has proved itself a powerful factor in the formation of public opinion. Measured by what it has accomplished, the

amount which has been expended for Christian missions has justified itself to date.

3

Greatness of the Work Still to be Done

A third impression produced by a visit to the mission field is of the greatness of the work still to be done. This is true even when one takes the narrowest view of Christianity as a purely individualistic religion. Respectable as are the numbers of the converts, they are still, with the single exception of Korea, but a small fraction in each of the non-Christian countries, and when one passes from the individual to the social point of view and considers what has still to be done to create a Christian society one feels that one is facing a task not for decades but for centuries.

This impression of the greatness of the task is most vivid in China. I spent two days in Hwaiyuan, with our own graduate, James Cochran. Hwaiyuan is, I suppose, one of the best managed mission stations in China. It has an excellent hospital, a fine church, good schools, and an adequate and spacious compound for the workers. The work has been well manned and conducted with intelligence and success. A Christian community has been gathered; boys and girls are being trained, and through an evangelistic campaign the influence of the central station is reaching into the surrounding villages. Yet when one measures what has been done by what still remains to be done one realizes the vastness of the task. Sanitary conditions in the city are conspicuous by their absence; the village washing is done in a pond into which the sewage of the city drains, and Mr. Cochran found it convenient to send his wash to Nanking, three hours away by rail. Foot-binding is still almost universally practised; executions take place on the public road outside the village, and the bodies are left to lie unburied until the family or some friend comes to reclaim them. The exposure of female infants is of common occurrence. When I was in the hospital Dr. Samuel Cochran showed me a man whose body was frightfully burned. He was a respectable merchant who had been beset by robbers and tortured in order that he might betray the whereabouts of his money. As Chinese communities

go, Hwaiyuan is a very decent place, and the magistrate, the centre of all power in the Chinese community, a good one as magistrates go. But when one applies to such a community the standard of the Christian social ideal, one realizes how much has still to be done before China becomes a Christian nation.

It would be unfair to generalize from a single example; but the impression made in Hwaiyuan was confirmed by what I saw elsewhere in China. Except in centres like Shanghai and Tientsin, where foreigners have exerted a controlling influence, one hears everywhere the same story of inefficiency, inertia and corruption. More even than in Syria I felt myself transported back into pre-Christian conditions, both as to economics and as to psychology. With human material of unusual promise, with capacities for industry, endurance, patience and good humor, unparalleled in any other people, with individual examples of character and achievement nowhere surpassed, there is yet something lacking in China which it will take generations, yes, centuries to supply. Of India I cannot speak at firsthand, but with this exception China impressed me as the great mission field of the world.

When, however, one shifts one's point of view from the longer to the nearer future one is led to modify one's judgment. In magnitude China may be the great mission field, but in urgency Japan comes first. This is due to many different causes; in part to the more effective social organization of Japan which makes it possible to influence the whole country more rapidly and more effectively; in part to the relative strength and independence of the native church which has in Japan a power which the church in China does not possess; but above all, to the strategic position which Japan holds in the political world both with reference to China and to Korea. Like all the countries of the world Japan faces a crisis in her political fortunes, and her decision both in questions of domestic and of foreign policy will have momentous consequences not only for Christianity within her own borders but in the world. Nowhere in my judgment is Christian leadership more needed than in Japan to-day, and nowhere will the next ten years count for more.

There is an impression in certain Christian circles that the work of missions in Japan is practically over, and that from this time on the responsibility for Christianizing Japan can be laid upon the shoulders of the native church. I believe that

this is a mistaken impression, and that there will be work for the right kind of missionary in Japan for many years. It is true that the work of the missionary in Japan is very different from that of the missionary in China. In China what is needed is patient instruction in the elementary tasks of sanitation, economics and citizenship, until a generation of Chinese has been raised up who are able to assume the responsibility of Christian leadership all along the line. In Japan the problem of the missionary is to cooperate with the leaders of the native church in creating a public sentiment strong enough to affect the life of the nation as a whole. In view of the strength of the anti-Christian influences now at work in Japan, this is a task as important as it is difficult, and it would be unfortunate if the recent emphasis in missionary appeal upon the needs of China, an emphasis not greater than the facts warrant, should obscure even for a moment the equally important, and as I believe, even more pressing need of Japan.

4

The Opportunity for Further Advance

But if the need is great, so is the opportunity. In every country that I visited I found the barriers which have hampered the missionary enterprise in the past in the way of removal, and the way open for a forward movement all along the line.

This is notably true in China. The attitude of suspicion which characterized the days of the Boxer outbreak is giving place to a feeling of sympathy and confidence. Intelligent Chinese welcome the help that Christian missions can bring them in solving their national and social problems, and the hospital and the school have established points of contact which give the missionary easy access to the minds and hearts of those for whom he works. I have spoken of the discouragements which the missionary must face: the corruption of the government, the inertia of the people, the heavy weight of the dead hand of the past. And it is necessary to do this if one is to give a true picture of the facts. So much has been said in missionary circles of the awakening of China in the past few years, and of the new forces which are making themselves felt in the life of the nation, that there is danger that those at home

will underestimate the difficulty of the task and the long time that must elapse before the desired results appear. And yet it is true that China is awakening, and that in spite of the discouragements of her present political situation, there are elements in the life of the nation that are full of promise for the future. There is a new spirit abroad of which one finds evidence in the most unexpected places, a spirit of expectation and hope. Minds are waking up and new ideals are being conceived. Nothing impressed me more in my trip through China than the eagerness with which the more thoughtful Chinese—and I may add Chinese women—followed the changing political conditions, and the extent to which the standard by which they judged was a moral standard. Whatever other influences may have cooperated in Yuan Shih Kai's downfall, the fact that he broke his pledged word was an important one. Men felt that he could not be trusted, and so he had to go. How China is to meet the crisis of the immediate future he would be a wise man who should venture to predict, but that there are moral forces in China which, if properly directed, will in time make her the great country she promises to be, no one who has been even a month in China can doubt.

Equally impressive though different in kind is the opportunity in Japan. There was a time some years ago when the relations between the missionary body and the native church were somewhat strained. But now that the church has won its independence, and the missionaries have frankly accepted the position of advisers, this strain has been removed. When the missionary comes to the Japanese in the spirit of brotherhood and equality with suggestions based upon superior knowledge and experience, his help is eagerly welcomed and his suggestions are apt to be followed. I do not believe that there is any place in the world to-day where the presence of a small group of able and far-sighted men full of sympathy with Japan in her legitimate aspirations and inspired with the Christian ideal of brotherhood and service can do more to advance the Kingdom of God.

In Latin America too doors are opening in unexpected ways. The restrictive policy which used to obtain in the Latin American states is rapidly yielding to one of toleration if not of sympathy. In the Central American republics the governments cordially welcome Protestant missionaries and cooperate

with them. In Peru, the stronghold of reaction, liberty of worship and of teaching has finally been granted to Protestants. Thoughtful Latin Americans are becoming concerned at the state of irreligion in their universities and welcome the presentation of a form of Christianity which is not inconsistent with the results of modern science.

So much has been said recently in the papers about the Panama Congress that it may be of interest to say a word as to the impressions which I received there. I confess that I went to Panama somewhat in doubt as to the wisdom of the gathering and open to conviction as to whether the Latin American countries were really a missionary field in the strictest sense. I came back with a clear conviction that not only was Latin America a mission field for Protestants but one of the highest importance and promise. This is due in part to physical reasons like the vastness of the territory and the difficulty of communication; in part, to social reasons like the absence of any strong middle class to act as a connecting link between the little company of the well to do and the educated, and the great mass of ignorant laborers in the different countries; but above all, to the absence of effective Christian agencies to counteract these difficulties and to supply the uplifting and unifying influence which is needed. When all allowance has been made for the work which the Roman Catholic Church has done and is doing in the person of many of its representatives, with all recognition of the fact that in certain of the Latin American countries like Chile, Argentina and Brazil, we have a relatively high civilization which compares favorably with the corresponding civilization of Europe, the fact remains that when we take the field as a whole there is a work to be done by Protestant missions which intelligent Latin Americans themselves recognize and heartily welcome.

One of the most impressive addresses at the Panama Congress was delivered by Judge del Toro, a Catholic layman of Porto Rico. It was entitled "The Principles and Spirit of Jesus essential to meet the social needs of our time," and was an eloquent appeal to the conference to bring to his fellow countrymen of Spanish and Portuguese speech the type of free and spiritual religion which has been so important a factor in the life of the Protestant peoples of the North.

An interesting phase of the situation on which I can touch

only in a word has to do with the relation of Christianity to the non-Christian religions. Here also conditions have changed greatly in the last few years and for the better. In every country that I visited the Christian has access to leaders of the non-Christian religions of a kind which would have seemed impossible only a few years ago. In China Confucianism impresses one as the one moral agency of importance which can be counted upon for help in the moral regeneration of the people. Buddhism seems moribund in spite of spasmodic efforts of the Japanese Buddhists to revive it. Mohammedanism is content to hold its own and makes little effort at propaganda. The real religion of the mass of the Chinese seems to be a form of spirit worship, chiefly animated by fear. In all China Christianity meets no strong and effective opponent, and already the reflex influence of its propaganda is beginning to appear in the effect upon the leaders of the non-Christian religions. Far-sighted missionaries like Timothy Richard have established points of personal contact with leading representatives of the non-Christian faiths. In Peking there was recently held a conference of the leading Mollahs, somewhat after the model of John R. Mott's Continuation Conferences, to consider what was the matter with Mohammedanism and what could be done to revive it. A similar conference, I am told, is planned by the Buddhists.

In Japan conditions are very different, but the outlook is no less encouraging. Here Buddhism is a living religion that is carrying on an active missionary propaganda. It has its professors in the imperial universities; it has its own educational establishments. It is imitating the social institutions of Christianity, and has its young men's Buddhist associations and its Buddhist Sunday schools. It has revived preaching and is creating a popular literature. All this is so much to the good. It focuses attention on questions of religion; it creates a class of men to whom the Christian propaganda is of interest. While it makes demands for a high order of training on the part of the Christian missionary and a sympathetic understanding not easy for a foreigner, there is evidence that the work of Christian missions is having a far wider influence than a superficial observer would realize. Many Buddhist priests are reading the Bible; not a few are Christians at heart.

It is more difficult to give a just estimate of the significance

of Shinto in the religious life of Japan. Shinto is the primitive religion of Japan, the form in which the spirit worship which is the prevailing religion in China, reappears in this new environment. But in Japan it has undergone an independent development and, through its association with the ideals of patriotism, acquired a new lease of life. The festival in commemoration of the heroic dead plays an important part in developing the national self-consciousness. And while the government has decided that its significance is civic and not religious, and some missionaries have acquiesced in this interpretation, it must be confessed that for many Japanese the distinction is difficult to make. There are thoughtful missionaries who believe that in the future it will appear that Shinto and not Buddhism is the most formidable rival of Christianity, and that in spite of the government disclaimer, it may develop into a religion of imperialism which, as in ancient Rome, will deify the State and make the will of the Emperor the supreme law.

5

The Unity of the Missionary Enterprise

A fifth impression which one gains from a visit to the mission field is of the unity of the work. For convenience we divide the work of missions into sections which we label home and foreign; but the divisions are only for convenience. In principle we face the same problems everywhere, whether in Shanghai or Yokohama, Buenos Aires or New York.

It would be difficult to conceive of two fields where the external conditions are more different than in China and Latin America. In one case you are dealing with an ancient civilization; in the other, with one comparatively modern. In the first case, with a population of exceptional density where the mere task of securing means of subsistence for the people is constantly pressing; in the other case, with a widely scattered population spread over vast reaches of territory. Yet in both cases the problems to be faced and the difficulties to be overcome are essentially the same. When I was in Shanghai I was requested to give a talk before an audience of missionaries on my experiences at Panama, and when I finished, the presiding officer remarked that the description of the situation and the

needs could be transferred to China with the change of but a single word.

And what is true as between the different sections of the mission field is true also with reference to the work at home. I came to my study of the foreign field from a background of some years' experience as a home mission administrator, and I found that there is scarcely a single problem which the missionary confronts in China, or Japan, which is not faced in principle by the church at home. The problem of race, of language, of class prejudice, of denominational rivalry, of the degree of the church's responsibility for social and economic conditions, the problems of Christian education and of comity—these and many more which could be named are common Christian problems. The line between home and foreign is an imaginary line, like the equator on the map.

Nor is the unity simply in the problems to be faced. It appears also in the reflex influence which is being exerted by one country upon another. The work of the missionary as he preaches brotherly love and unselfishness is handicapped by the prejudice created by the conduct of his fellow-countrymen at home who, as a matter of fact, are acting selfishly. It is hard to persuade men of the practicability of Christianity as a social programme for China when every mail brings evidence of its failure in countries calling themselves Christian. More powerful than any argument for Christianity which the missionaries can give on the field would be the success of the Christian church in Christianizing social conditions at home.

The intimate connection between the problem on the field and the church at home was constantly brought to my attention during my trip. When I asked why such and such a thing was not done, or why such and such a policy was not followed, the answer was frequently that the sentiment of the church at home would not permit it. The prejudices and limitations of our local denominationalism are reflected across the sea, and the church in Japan and China is less effective than it might be because of the failure and inefficiency of the church at home.

The consciousness that the Christian enterprise throughout the world is one has been greatly reinforced by the war. One of my chief objects in visiting the mission field at this time was to learn what had been the effect of this world catastrophe upon the estimate of Christianity by the non-Christian peoples.

Would the war make the appeal of the missionary more difficult, or would it reinforce it by its demonstration of the appalling consequences of the policy of national selfishness, which has hitherto been controlling in the relation between nations? On the whole the latter has proved to be the case. The war has proved to thoughtful men in China and Japan not that Christianity is a failure, but that the nations which call themselves Christians are not really so. It has accentuated the gap between the professions of the western nations and their practice, and made us realize as never before that, so far as its national and social life is concerned, there is not a country in the world which is not missionary territory.

6

The Wisdom of the Present Leadership

The sixth and final impression of which I shall speak here is of the wisdom and ability of the present missionary leadership. When I was in Panama I had the opportunity of talking with representatives of all the larger Protestant missionary societies, and of learning their attitude toward the group of questions which are raised by the situation I have described; and I have no hesitation in saying that the impression which I received was most encouraging. I am convinced that with few exceptions those responsible for our present missionary leadership have a clear conception of what needs to be done and the earnest desire to do this so far as conditions allow. The older individualistic conception is everywhere seen to be inadequate, and men realize that without intelligent cooperation success is impossible. The note of unity and daring struck at Edinburgh has re-echoed throughout the entire church and in ideal at least the leaders of the missionary enterprise are at one.

Nor is this true only in ideal. Much progress has been made in creating the machinery of effective cooperation. The Continuation Committee created by the Edinburgh Conference for all the countries outside of Latin America has now been matched by a Continuation Committee taking in these countries as well. For the first time in its history the missionary body has an organ through which it can express its unity and correlate its work.

This unification of missionary forces and ideals at home has its parallel in the field. In each of the great centres we find cooperative movements of great promise. The central Continuation Committees of which I have spoken have their parallels in local committees covering a single country or group, and the consciousness that the Christian enterprise is one is everywhere in evidence. One of the pleasantest features of my trip was the opportunity of attending gatherings like the weekly prayer meeting at Shanghai where all the Christian forces come together for conference and fellowship. There can be no question that as between the church at home and abroad the consciousness of unity on the foreign field is more highly developed and the possibilities of effective cooperation are greater.

Such then are the general impressions which I brought back from the mission field: the magnitude of the enterprise; the extent of the accomplishment to date; the greatness of the work still to be done; the range and many sidedness of the opportunity; the unity of the work both at home and abroad; the wisdom and efficiency of the present missionary leadership. It is with these considerations in mind that we must approach the special problems which the missionary faces to-day.

III

SPECIAL PROBLEMS AND NEEDS

1

The Problem of Administrative Efficiency

When one approaches a complex situation such as that presented by modern missions it is essential to distinguish between those general questions of principle or policy which affect the situation as a whole, and the more specific problems and needs which, however important they may be in themselves, are yet relatively independent. Fundamental among these more general questions is that of administrative method, for it is the key to all the rest.

I have spoken already of the impressions which I received of the wisdom of the present missionary leadership. But this is quite consistent with the recognition that there is room for improvement in our methods of missionary administration. At two points our present methods fall short of the highest standards of efficiency. First, in their lack of proper coordination between the executive at home and its representatives on the field; and secondly, in their failure to make the most effective use of the force on the field. This in turn is due in part to lack of proper organization of the different units at work; in part, to failure to provide individual workers with the equipment they need.

This failure is in part due to causes which are unavoidable. When one considers the conditions to be faced the wonder is not that there is room for improvement in missionary methods, but that so much has been accomplished in the face of so great obstacles. Instead of a single organization covering the field as a whole, we have to do with a large number of independent societies, each with its own traditions, constituency and point of view, each with its staff of workers responsible only to the home authorities, each with the natural local pride which is characteristic of denominationalism at home. The obstacles with which we are all familiar in our efforts to secure practical

cooperation in Christian work on the home field reproduce themselves across the sea, and until our denominational divisions are overcome and organic unity secured, at least in the greater branches of the church, we must continue to face them. Under these circumstances, I repeat, the wonder is not that the highest success is not always attained, but that so much has been accomplished, as is in fact the case.

But apart from the inherent difficulty which grows out of our denominational divisions there is a further difficulty which hampers our missionary secretaries, and that is the disposition on the part of the church at home to regard money spent for purely administrative purposes as so much taken from the direct work of the church. This is a prejudice which all who have had to do with missionary administration understand perfectly. It hampers our home mission enterprise at every point, but its evils are accentuated on the foreign field. In proportion to the magnitude and difficulty of the problems to be faced is the need of flexibility in the organization to deal with them. Experiments must be tried, conditions studied, the results of previous experiments analyzed and compared. But for this there is need of an administrative staff more numerous and more efficiently equipped than is the case with our present missionary boards, and for a reserve of mobile funds which can be used to meet emergencies as they arise without trenching on the work to which the boards are already committed.

On the way to Panama one of our delegation met a company of American business men traveling to Latin America on business. When they learned the purpose of our trip they became much interested and asked us many questions as to the methods followed in missionary administration. The thing which impressed them most was the smallness of the overhead charges. This did not seem to them good business. "If we were to undertake such an enterprise as you have on hand," they said, "we should set apart $20,000 or $30,000 for a preliminary survey. We should take the best men we could find, send them all through the field, have them mature careful plans and only on the basis of their report feel justified in undertaking the work.

This is the way in which our present missionary methods appear to men who have been trained in modern business methods. If our work as missionaries is to reach the highest

standard of efficiency we must relieve our executive heads of much of the burden of detail which now rests upon them. We must unify and coordinate our work more perfectly. We must perfect our intelligence departments and furnish them with the means they need for effective study. We must not expect each of our secretaries to do the work of two or three men, and then be surprised if some things remain undone. We must give them the help that they need and realize that every dollar so spent is true economy.

(1) *The Relation Between the Home Base and the Field*

One effect of the economy thus forced upon the boards is a lack of effective coordination between the executive at home and its representatives on the field. Wherever I went I found the desire for some method for securing speedier action by the home authorities upon the plans prepared on the field. Years pass between the visits of the secretaries, and when they come, the distance to be covered is so great that opportunities for conference are of the briefest. I followed Dr. Speer in his recent trip to the Far East and had the opportunity to compare his schedule with my own. To our own mission in Shanghai he could give two hours; to individual missionaries a scant fifteen minutes; for all of Japan little more than two weeks. When one considers the conditions in such a field as China, the magnitude and intricacy of the problems, the rapidity with which conditions change, the need of speedy action to meet emergencies which cannot be foreseen, and reflects that the entire responsibility for ultimate decision in questions of this kind rests with the staff in New York, consisting of three or four secretaries each burdened with enough work to fill the time of a dozen ordinary men, the unsatisfactoriness of the present situation becomes apparent. One of the pressing needs of missionary administration is of some readjustment which will make it possible for the responsible executive officers to spend more time on the field, or, in default of this, to put a greater burden of responsibility upon resident missionaries. Many of the missions are advocating resident secretaries. In those churches which are non-Episcopally organized the attempt is being made to secure more efficient administration through the creation of local committees under chairmen relieved from other duties. Thus the Pres-

byterians have set apart Dr. Lowrie for such work in China. The Baptists have done the same with Mr. Proctor. But what has been done is only a beginning of what is needed.

It would be a great advantage if, in addition to more frequent visits from the board secretaries, the members of the different foreign boards should themselves make a practice of visiting the field. This would be specially desirable in the case of the lay members. Many questions of missionary policy are purely business questions, and the judgment of business men would be of great value. The materials for such judgment cannot be transmitted by mail. Only firsthand observation on the ground will suffice. The experience of Mr. Louis Severance of the Presbyterian Board is a case in point. He repeatedly visited the mission field and took time for intelligent study of its conditions; and the splendid Severance Hospital at Seoul is only one of many evidences of the beneficent results of his study.

An interesting experiment in missionary administration is being tried by the Southern Methodists who have consolidated their men's and women's boards and given women representation on equal terms in the united board. If this example should be followed by other churches, it would make possible many economies and would have as its result a closer union of men's and women's work all along the line. In this whole matter of women's work we are going through a transition period. At first women had to fight for recognition, and secured this through the organization of their own boards and the assumption of their own definite sphere of responsibility. At Panama a day was set apart for the consideration of women's work, much to the gratification of some of the women present who regarded this as an advance over the Edinburgh Conference, where no special provision was made for the discussion of women's work as such. To others, however, and these some of the most thoughtful, the plan followed at Panama was unsatisfactory, and the true ideal declared to be the cooperation of men and women in each branch of mission work under conditions making possible the most effective use of the special gifts of each.

(2) *The Organization of the Forces on the Field*

The organization of the missionary forces of each denomination within the larger units of territory needs to be supplemented

by interdenominational organization, so far as that is practicable. Much good has been done through the creation of continuation committees for countries like China and Japan, with efficient secretaries who give all their time to the work. But as the work develops and problems become more clearly differentiated, these central bodies will need to be supplemented by smaller local units of the same kind until every important centre has its federation or church council organically related to its fellows and to the larger provincial and national committees. Here too we find encouraging beginnings, and in more than one city, as in Hangchow under Dr. Fitch, the entire Christian body is attacking the problem of city evangelization as a unit, and in other ways showing a spirit of cooperation which is full of promise for the future.

There are three ways in which cooperation between the different Christian bodies can be effected. The simplest is through a division of territory such as obtains in Porto Rico and the Philippines. Such a method is possible in sparsely settled regions, or in dealing with a country of the magnitude of China, and, where feasible, has many advantages. A second is through a division of function. Thus in Tokyo the Baptists have assumed the care of the religious interests of the Waseda University, with the concurrence of the Young Men's Christian Association and other Christian bodies. The third is through cooperative enterprises such as the various union colleges and seminaries, which are so notable a feature of modern missions, especially in China, or as the joint evangelistic campaign which is being conducted by the Japanese churches.

The difficulty with union educational institutions is that of securing concentration of authority. Where all must be consulted the slowest is apt to set the pace, and in the interest of union, opportunities for a forward movement must often be neglected. This is especially true of theological seminaries where doctrinal considerations play an important rôle and the more liberal and progressive members of the faculty have to wait for the approval of their more conservative brethren. On the other hand the habit of working together breeds confidence, dispels prejudice, and in the long run probably lifts the whole body to a higher level than would otherwise be possible.

An instance in point is the Baptist Seminary in Shanghai. When the question of consolidating the theological schools of

central China had to be faced, two possibilities were open: either to follow sectional lines, and unite the schools of the Northern Baptists and Northern Presbyterians in one seminary while the southern branches of both churches came together in another; or to let Baptists, north and south, unite while Presbyterians did the same. The latter policy was followed, and I believe wisely. The fear of those who predicted that the doctrinal differences between the more conservative southerners and their more progressive northern brethren would prevent them from working together effectively have not been justified by the event; and while progress has probably been slower for both institutions than would have been the case had the two northern bodies united, it has been none the less sure. I had several conferences with members of the faculty of the Baptist institution, and found them facing the problem of theological education with an open mind, and revising their curriculum so as to make room for modern studies like pedagogy, sociology and the like. In Nanking too progress, if slow, has been sure, and if the plan for a special honor course for college graduates can be carried through we shall see marked improvement here also.

(3) *The Problem of the Best Use of the Individual*

Apart from the regular work of the missions there will always be special problems and tasks which can be dealt with only by selected individuals who are fitted for the task by unique personal gifts. No system of administration can be called effective which does not take account of this fact, and try as far as possible to meet it. But here again our boards are embarrassed by the pressure upon the treasury and are often obliged to do the possible rather than the best. From more than one mission station I came away with the impression of good material unused because of a lack of proper coordination of the man with the work. Men who had been spending years in preparation for technical work in theological scholarship were teaching mathematics or physics to boys of high school grade, or were using hours which might be given to creative scholarship in matters of routine which should have been entrusted to a clerk or a stenographer. Such waste of good material is neither good business nor good morals. One of the leaders of a sister denomination confided to me in private his conviction that it would be

a wise policy for his own mission to dispense with the services of a third of the present staff, if by so doing it could furnish the other two thirds with the equipment which would enable them to prosecute their work effectively. This is no doubt an extreme statement, but it is typical of what thoughtful missionaries are feeling, and I myself saw instances enough of the wastefulness of our present methods to feel much sympathy with this point of view.

To take but a single illustration. I have in mind a missionary in Japan who for years has been interested in the philosophy of religion and has been specializing in the history of the Buddhist sects. It is a work of great importance for the whole missionary enterprise which, if successfully performed, would put into the hands of the missionaries information of much use for the successful prosecution of their work. But the time which it is possible for my friend to give to the task is so limited as to make any large success impossible. Besides his scholarly work he must attend to his duties as teacher of philosophy in the college of which he is a member. He is treasurer of the mission and chairman of an important building committee, as well as of other college committees. The hours which he gives to his work of research must be stolen from his nights after the day's work is done. He has none of the mechanical helps which would relieve him of the physical labor of copying the materials which he has gathered. To secure the assistance of a Japanese scholar to translate some important text he must pay the bill out of his own salary as a missionary. It is not strange if the work done under such conditions should fail to measure up to the highest standards of scholarly achievement.

No doubt in the pioneer period of missions such hand to mouth methods were inevitable. Under the pressure of instant need men had to turn their hand to the tasks which lay nearest at hand, and every successful missionary was something of a jack of all trades. However defective his work might be, judged by home standards, it was at least superior to that of his neighbors, and in the absence of competition, second-best was better than none. But this condition of affairs is rapidly changing. In Japan it has already changed. Here the missionary faces a highly efficient and well organized administration, a university system based upon that of Germany, an admirable civil service, and a nation which is alive to all the changes which are

going on in the civilization of the West. It is clear that if Christianity is to hold its own under such conditions our own methods must be not less efficient than those with which we are to compete. One of the reasons for the marked success of the Young Men's Christian Association in gaining access to the leaders of public opinion in the larger centres and winning their confidence is the extent to which it has recognized this fact, and furnished its representatives with the equipment which is necessary to enable them to do their work effectively.

What is true in Japan to-day will be true in China to-morrow, or at least day after to-morrow. Here too we see the beginnings of a new educational system under government auspices. Up to this time what has been done has been greatly hampered by the corruption and inefficiency of the government, but as soon as a strong government shall be established in China we shall see there the repetition of what we are now witnessing in Japan. Already the advent of the Rockefeller Foundation with its plans for a medical school of the highest scientific character is facing medical missions in China with new conditions and raising new problems. And what is true of medical education will be true sooner or later of education in all its phases.

This raises a question of missionary policy of far-reaching importance. How far ought the boards themselves to undertake to furnish institutions of higher learning on the mission field? How far should they be content to cooperate with existing institutions after the manner which is done in our own country by such agencies as the Young Men's Christian Association and the Young Women's Christian Association? It is the same question which we have faced at home with the denominational college, but on the foreign field it is complicated by other influences which make it more difficult of solution.

2

The Question of Educational Policy

(1) *Different Theories of the Function of Education in Missions*

There are two theories of the relation of missions to education. According to one theory education is simply an adjunct to evangelization. Schools are founded and hospitals and other

helpful social agencies established because they provide a point of contact with individuals. The direct benefits which they may render are only incidental. If therefore one must choose between a number of institutions of lower grade affording contact with many individuals and a few of higher grade teaching a lesser number, the former policy is to be preferred. According to the other theory the work of Christian missions consists not only in evangelization, but also in giving an example of the true nature of Christian civilization. The work of the doctor and the teacher is Christian work, and in providing institutions of the highest grade inspired by Christian motives and permeated by the Christian spirit, we are doing work which is legitimate and necessary.

This difference of opinion has its source in a fundamental contrast in the view taken of Christianity itself. Are we to think of the Christian religion as something apart from human life, or is it simply a way of realizing life at its best? If the former be true, then our aim should be to emphasize the contrast between religion and other phases of human experience, and to shelter our converts as far as possible from contact with the currents of modern thought which tend to raise the questioning spirit. If the latter be true, then our aim should be to plant our institutions at the very heart of modern life and show how the Christian spirit can be made to permeate all forms of human activity.

This contrast appears on the mission field to-day in most acute form in Korea. Korean missions have on the whole been conducted on the first of these principles and, as we have seen, have attained a very great success. To an extent unparalleled elsewhere on the mission field the Korean Christians have been sheltered from the disturbing influences of modern thought, and a native church of large numbers, of great zeal and of apostolic simplicity, has been gathered in centres like Syen Chun and Pyeng Yang, and from these centres is carrying on an evangelistic work of great effectiveness. But with the advent of the Japanese conditions in Korea are changing. The primitive customs which have obtained hitherto are being superseded by modern methods and with new economic conditions the Koreans face also a changing intellectual environment.

What now shall be the Christian attitude in such a situation? Some missionaries believe, and I think rightly, that there is only

one thing to be done: to recognize the new conditions as facts which have to be faced; to adjust our methods accordingly and to seek in every way possible to prepare the Korean church for the transition which lies before it.

With this in view it is proposed to establish a strong college in Seoul and to make this the centre of Christian education for the country, in the belief that since Seoul is the capital of Korea and the centre from which radiate the influences which are moulding the policy and shaping the life of the nation it is essential that this should be the place in which the strongest Christian influences are concentrated. To many of the Korean missionaries, however, this seems a dangerous policy. They are afraid to expose their converts to the contacts of the capital, and they have strongly urged upon the boards the location of the central Christian institution of Korea at Pyeng Yang, where there is already a strong Christian community.

A similar contrast meets us in the attitude of the missionaries in China to the Rockefeller Foundation. Here also we find some and these among the most responsible of the missionary body, who favor hearty cooperation with the Foundation and the incorporation of the existing schools of the missions in its plan as parts of a single uniform system. To others such a policy seems to involve the surrender of the primary purpose of Christian medical missions, which is not healing men but saving souls. They fear that if the medical work of the mission is to be subjected to the purely scientific standards of the Foundation, the evangelistic interest will suffer. If they must choose between a good doctor who is a poor Christian, and a good Christian who is a poor doctor, they believe that it is our duty as Christians to choose the good Christian—that is to say, for the Chinese.

Of the two policies thus contrasted, the future is manifestly with the former. The leaders of the missionary cause are committed to it, and it has the support of the wisest and most farsighted of the missionaries on the field. Important as evangelization may be, we realize that it is but one step in a more comprehensive social programme. We must apply the principles of Christianity to all phases of human life, and this means that we must regard no form of helpful service as alien to the cause of missions.

But when we have said this, we are only at the beginning of

our problem. Granting that we ought to take up medical work for its own sake, how far ought we to carry it? Shall we confine our work to healing, or shall we enter the field of medical education? Shall we be content to teach what is already known, or shall we try to enlarge the boundaries of medical knowledge? Shall we concentrate our forces on a few strong institutions of high grade, or shall we distribute our doctors over the widest possible field, with the consequent loss of efficiency to the individual?

An example in point is that of a well known physician in a Chinese city—who has just been called to Tsinanfu to take part in the proposed reorganization of the medical school there, which in turn is part of a larger plan of cooperation with the Rockefeller Foundation. He is at the head of a fine hospital of his own, and is doing a most excellent work in congenial surroundings. He has a personal influence as a result of long residence, which it would be difficult to transfer to a successor. On the other hand, he misses the contact with other surgeons of eminence and has little time for independent research along the line of his profession. Will he help the cause of missions most by staying where he is and accepting the limitations of his position, for the sake of its opportunities of personal influence, or will he do more good by helping to build up a strong central institution of the highest scientific standing, from which in time Christian physicians can be sent forth to multiply just such centres as that of which he is now the head?

What I have given is a personal case, but it illustrates a problem which meets us everywhere on the foreign field—the problem of centralization or distribution. Shall we do more good in the long run by covering the widest possible territory in a superficial way, or by concentrating our energies in certain selected strategic points, from which in time the wider work of evangelization can be carried out?

While all intelligent students of the missionary problem recognize that there is room for both kinds of work—the extensive and the intensive, and that a wise policy will include both, I found a disposition among those with whom I talked to recognize that on the whole the work of extension has been overdone and that the most pressing need for the present is of greater concentration, in the interest of higher standards.

(2) *Institutions Under Direct Missionary Control*

To return from this digression to the question raised a moment ago as to the true educational policy to be followed with reference to institutions of higher learning. It is doubtless impossible to give any single answer which will be applicable everywhere. In some fields such as China it will undoubtedly be the case that for a long time to come there will be need of independent missionary institutions of high grade. If the church does not supply the need there will be no one else to do so. In countries like Japan and in the Latin American countries, however, where there is already an effective educational system, cooperation rather than competition would seem to be the wise policy. At most the question arises whether there is room in great centres like Tokyo or Buenos Aires for some strong Christian institution of university grade to which the graduates of Christian colleges may be sent for higher training under Christian auspices. The establishment of such institutions is strongly advocated by many missionary leaders, and there is much to be said for it if it can be done in an effective way. But for this it is necessary to gain the cooperation of all the Christian forces, and this for reasons already explained, is not an easy matter. The plans for a Christian university in Tokyo seem likely to be abandoned because of the impossibility of securing this cooperation, and at the time of this writing the plans for the much needed women's college in the same city are hanging fire for a similar reason.

The difficulty of running an interdenominational institution of higher grade is not simply the preliminary difficulty of securing the consent of all the elements whose cooperation is necessary, and in adjusting the difficulties created by the existence of independent organizations occupying a part of the field, but also that of devising an organization which shall at once safeguard the rights of the different denominations and at the same time have the flexibility and initiative necessary for successful administration. For this reason it will doubtless be wise not to attempt permanently to control such institutions through the home boards, but to create independent boards of trustees such as those of the great colleges of the nearer East, Robert College, the Syrian Protestant College, and Constantinople College.

On one point all are agreed, that if Christians are to undertake higher education it must be done effectively. To run a second rate college or school and call it a university is as bad morals as it is poor pedagogy, and this is just as true in China as it is in Illinois.

On the whole I was much impressed with what I saw of the Christian colleges, both in China and in Japan. Such institutions as St. John's at Shanghai, the Methodist College at Soochow; the Kwansei Gakuin at Kobe; the College of the Dutch Reformed Church at Sendai, to mention only a few at random out of a much larger number, are doing an admirable work and exercising a character-forming influence of the greatest value.

An interesting feature of the missionary colleges is their use of athletics as a means of moral discipline. Nothing has proved a more effective counterpoise to the extreme individualism that has hitherto characterized Chinese education than baseball; and I still recall with interest a memorable contest in the grounds of the Kwansei Gakuin in Kobe, in which a visiting Chinese team from Shanghai demonstrated to their Japanese rivals that in baseball at least China could hold the field against all comers.

When one passes from the higher education in the various forms in which I have referred to it to secondary education there remains a wide field to be occupied by the missions for generations to come. For character-forming work there is nothing like the daily contacts with children in the schools and the work that is being done here by our missionaries is of the highest value.

(3) *Methods of Cooperation with Non-Christian Institutions*

Second only in importance to the direct work of missions for education is the indirect influence which may be exerted through the Young Men's Christian Association or other similar agencies upon the lives of the students in the government, or other non-Christian institutions. Neither in Japan nor in the Latin American countries is any adequate provision made for the moral and religious needs of the large bodies of students who attend them. There is no dormitory system corresponding to that in our American colleges, and apart from individual professors who may invite students to their homes the Faculty

feels no responsibility for the life of the student body outside the classroom. When one adds that in Japan specialization is carried to a point greater even than in the German universities, so that the student of science has no provision made for instruction in the humanities, and vice versa, one is not surprised to find that the prevailing atmosphere among university students is one of materialism and scepticism. This is recognized by thoughtful Japanese educators who deplore it, but who have not yet devised any effective way to cope with it. The opportunity therefore of the Christian church to enter the unoccupied field is correspondingly great.

There are various things which can be done and are being done to meet the situation. The Young Men's Christian Association of Tokyo is just opening a new building for its college branch with excellent living rooms and gymnasium. The Baptists have assigned Professor Benninghoff to student work in Waseda University, and opened near his home a dormitory which accommodates a number of students. A dormitory has been conducted with success by the Young Men's Christian Association at Buenos Aires. In Shanghai the Christian Sunday Service League conducts special services for college graduates who understand English. Under Mr. Hurrey the World's Student Christian Federation has set apart special workers to meet foreign students coming to America and bring them into touch with the best influences in our national life. Miss Ruth Rouse of the English branch of the same movement has been visiting Latin America in the interest of the women students in that large and hitherto almost untouched field, and her report will doubtless result in the beginning of work for them.

(4) *The Education of Women*

This reference to Miss Rouse suggests a phase of the educational problem which is every year acquiring more importance, and that is the education of women. No subject in connection with the modern missionary enterprise is more important and more difficult, and this is true of each of the countries which I visited.

The reason lies in the social situation. An intelligent Japanese lady recently returned home after an extended visit in the United States, and when asked of her experiences, re-

marked that it was a good thing to get back to a country where women occupied their rightful place. "So far as I can see," she said, "the men occupy the same position in America that the women do in Japan." She was referring of course to the prominence given to women in American society, their initiative and leadership in comparison with the retired life lived by well-bred Japanese women. In Japan there has been until recently a much greater separation of the sexes than is the case with us. The free intermingling of men and women in society has not been considered good taste. Marriages are arranged through a go-between, and the young people see little of each other till the wedding. Under these circumstances it is not surprising that the education given the majority of Japanese women is of the most elementary kind.

But here again conditions are rapidly changing. The new movement which is affecting so many other phases of Japanese social life is having its effect upon the position of women, and will do so increasingly in the years to come. The higher education is being opened to women. The old isolation is giving place to freer contact. The new opportunities, as always, bring their dangers. There is a lack of balance and restraint on the part of those who are having their first taste of freedom, which is particularly offensive to Japanese feeling. To meet this situation and guard against these dangers there is need of a wise education under Christian auspices. This is necessary not only for the sake of the individual woman and girl, but for the sake of the family. For unless we can raise up a company of intelligent Christian women to be wives of the men who are accepting Christianity we cannot have the Christian family with all that that means. Such a college as that at Kobe which, under the presidency of Miss De Forest, is training the daughters of well to do and respectable Japanese to be Christian wives and mothers, is doing work whose importance it is difficult to estimate too highly.

But there is another class of Japanese women whose need of Christian education also requires consideration, and that is those who must practice self-support. The entrance of women into industry, of which I shall speak in a moment, is raising many new and important problems with which the thoughtful women of Japan are beginning to concern themselves. And in the solution of these too Christian women must be prepared

to take their part. Besides such institutions as the college at Kobe there would seem to be room for a strong central institution of the highest grade at Tokyo, which should serve as a centre for the higher education of women for Japan as a whole, and from which leaders might go forth able to bear their part intelligently in dealing with the perplexing social, economic and moral problems which are already beginning to confront the women of the new Japan.

What is true of Japan is even more true of China to-day. Here too the education of women is the key to all effective social progress. And here we face in accentuated form the difficulty which results from centuries of segregation. It is hard for us in America to conceive even in imagination a state of society in which there is no social intercourse between the sexes, in which concubinage is still a recognized social custom, and in which the exposure of female infants is still widely practised. To change this state of things it is not enough to convert the men. We must change the women also, and this can only be done through a process of education which will take generations, if not centuries.

Consider the difficulty which the present situation presents to the Christian minister. How can there be effective preaching without pastoral work, and how can there be pastoral work when there is no home into which one can go? The gulf which exists in all social intercourse extends into the churches, and in China the women sit in their places apart, often separated from the men by a screen.

In Korea the line of division is more radical still. When I preached in Pyeng Yang I stood in a room which was divided in the middle by a high wall which reached almost to the ceiling. On one side were the women, and on the other the men. Neither could see the other, though the preacher from his central platform strategically located could see both.

Yet in both countries conditions are changing, and there is much reason for encouragement. The women's colleges in China have more applicants than they can accommodate, and what is more important, the new type of graduate finds favor in the eyes of prospective Chinese husbands. The number of women who are unwilling to be bought and sold as if they were cattle increases every day, and the number of men who prefer wives who marry from choice is growing correspondingly. Like all

the rest of the world China has her new woman, and I am told that no one follows the changes in the political situation more eagerly or judges them more intelligently than she.

Before leaving the subject of women's education I wish to say in conclusion that I brought back from the Far East an enhanced sense of the importance of the work done by the Young Women's Christian Association, and of the unparalleled opportunity now opening before it in China and Japan, and I may add Latin America. I am speaking within limits when I say that of all the opportunities which I saw, and of all the needs of which I was conscious, that of the Young Women's Christian Association most impressed me. When one considers the needs of such countries as China and Japan for just such work as the Young Women's Christian Association can do and is doing, and reflects how few the workers and how relatively small the investment up to date, one cannot resist the conviction that a very large expansion will be necessary before this particular branch of the service acquires the relative strength which its importance deserves.

3

The Question of the Native Church

Passing from these general questions of administrative and educational policy to the more specific problems which confront Christian missions to-day we must give the place of first importance to the question of the native church. This is recognized by all thoughtful students of missions.

(1) *The Relation of the Missionary to the Native Church*

In his recent book, "The World and the Gospel," Mr. Oldham points out the contrast between the attitude of the older missionaries who were content to evangelize individuals, and that of the modern church which recognizes its responsibility for the planting of Christian institutions in each non-Christian country, with the expectation that the native church will in turn become the most successful evangelizing agency. The primary aim of foreign missionary work, he tells us, is not to convert individuals but "to plant the church of Christ in

every part of the non-Christian world, as a means to its evangelization " (p. 141).

This is not because we feel any less strongly than the older missionaries the importance of evangelization, but because we have come to understand better the magnitude of the task, and the conditions which are necessary for its realization. To Christianize the world it is not enough to preach the Gospel. We must raise up a native ministry, create a Christian literature in the vernacular; plant institutions which shall have for each of the countries in which they are established the same power of self propagation which is characteristic of the churches of the home land.

This is a work which cannot be done by foreigners. They may lay the foundation, but the building itself must be the work of native Christians interpreting Christianity to their fellow-countrymen in terms of their own speech and habits of thought. It is one of the most encouraging features of the present situation that this is so generally recognized by missionaries, and that the progress of the mission cause is being more and more judged by this standard.

What then does it mean to create a native church? Clearly not simply to gather congregations of native Christians and to raise up a native ministry to preach to them. It means to bring into existence in each country of the world a Christian community with an independent self-consciousness, self-supporting, self-governing and self-propagating.

When we apply this test to the different countries which I visited we find widely different conditions. In Japan such a church is already in existence. In China it is still to be created. In Korea we have self-support and self-propagation, but self-government only in name. In Latin America where Protestantism is still of comparatively recent date, we find the beginnings of an independent church in Brazil, but in other Latin American countries the leadership of the missionary enterprise, so far as Protestantism is concerned, is still almost entirely in the hands of foreigners.

(2) *The Church of Japan*

I have already spoken of the position of the native church in Japan. Here we find all four of the conditions of which I have

spoken largely realized: independent self-consciousness, self-support, self-government, self-propagation. The position of the missionary body is for the most part advisory. Both in matters of education and of evangelization the leadership is more and more passing into the hands of Japanese Christians and, if all the missionaries were to leave Japan to-morrow, one could feel sure that the work of Christ would go on.

This does not mean that missionaries are not needed and are not still welcome, but only that their work must be of a different kind. As mediators between the rising Japanese church and the older churches into whose fellowship they are entering, the missionary body has a place which the Japanese themselves recognize that no one else can fill. Such men as Dr. Wainright. Dr. Dearing, Mr. Fisher and many others who could be named, exercise an influence on the leaders of the native church which is not less far-reaching because unofficial. Moreover, the Japanese church is poor, and in spite of the generosity of its members is unable as yet to finance many of the enterprises which contribute so much to the success of the Christian cause at home. The Young Men's and Young Women's Christian Associations, the Christian Literature Society, and the various educational enterprises to which we have already referred, rely largely for their support upon the church of the West, and must continue to do so for years to come. In all of them we see Japanese and foreigners working together in harmony.

It is true that this dual relationship raises questions of adjustment which call for patience and tact. For the younger men especially the delay and waste which are involved in working through Japanese when it would be easier and quicker to act independently, are often irksome. As one of the secretaries of the Young Men's Christian Association expressed it to me, "I long for a job into which a man can throw his entire self." But the limitations are a necessary condition of a period of transition, and the man who is willing to put up with them patiently and with good humor till by patient study of some particular phase of the Japanese problem he makes himself a master whose opinion his native fellow workers must respect, will in the end have his reward.

A striking example of the vitality of the Japanese church is the nation-wide evangelistic campaign which is now being carried on under its auspices. In this campaign, which is now

in its second year and which is to continue through next year, all the churches are cooperating, and excellent results are being gained, not only in direct conversions, but in the education of the churches in common action and in the reinforcement of their consciousness of a common Christianity.

For Japan, as for us at home, the problem of the country church is most perplexing. As yet the country districts have been little touched by Christianity, and even the present evangelistic campaign has been confined largely to the cities. In the villages and small towns, where the community is conservative, and the entire environment hostile, the Japanese worker faces difficulties which are not felt to the same extent by the foreigner. It has been suggested therefore by some Japanese that the missionaries give a greater proportion of their time to evangelization, leaving the work in the greater centres where Christianity is already strongly established, more largely in the hands of the Japanese.

(3) *The Situation in Korea and in China*

In Korea we find a very interesting situation. Here we have a strong native church carrying on an energetic and successful evangelistic campaign, but a church in which the leadership is still almost entirely in missionary hands, and where, as already explained, the underlying philosophy has been very different from that just described in Japan. The policy of the missionaries has been to emphasize, so far as possible, the separation between the church and the world, a policy easy in Korea hitherto because of the fact that in Korea there is no active religion in competition with Christianity, and that the institutions of the government have been lamentably weak. Now, however, with the advent of the Japanese an entirely new state of things has come about. The same influences which have led to the emancipation of the native church in Japan are beginning to operate in Korea, and wise missionaries like Dr. Gale in Seoul see that a change of policy is essential if serious danger is to be avoided. The next ten years will be critical years for the church of Korea, and upon the ability of the boards to carry through successfully the policy already referred to, of establishing a strong Christian centre in Seoul, in which leaders can be trained who will guide the Korean church through its period of transition, success or failure will depend.

Most critical of all is the situation in China. Here I must confess to disappointment. When one remembers how long Protestant missions have been at work in China, how many and how able the missionaries, how great the influence of Christianity upon many phases of Chinese thought and life, it is discouraging to find the Chinese church still so weak, and to see the contrast between it and the Japanese church in independence and efficiency.

The cause of this state of things is complex. Partly it is due to the Chinese character which has been accustomed for generations to accept without question the leadership of superiors; but in part also it is the result of a mistaken policy on the part of the missionaries. Until recently they have kept control of all matters in their own hands, and only within the last few years have they come to realize the importance of divesting themselves of some part at least of the authority which is now theirs.

This attitude on their part is due in part to causes which were unavoidable. When the missionaries first came to China they had to establish such points of contact as they could, and these were naturally among the more ignorant and undeveloped sections of the population. Thus naturally the missionary stepped into a position of leadership which he has retained ever since. When his converts were poor he had to help them; when they were persecuted he had to protect them; when a church was to be organized, it was along the lines which he prescribed. The familiar charge that the Chinese Christians are rice Christians is the reflection of this early situation. Grossly unjust in its main contention it yet contains an element of truth. Not a few Chinese, impressed by the superior power and influence of the foreigners, entered the Christian church from selfish motives, a practice which was encouraged by the preference given to professing Christians in some of the mission schools in the assignment of financial aid.

The result of this state of things was reflected in the character of the native ministry. Men entered the ministry, as at one time they used to enter it at home, because it was the line of least resistance. They learned their lessons by rote as they had been taught to do in the Chinese schools. They brought to their work little independence or initiative and when they went out to preach were content to repeat the doc-

trines which they had been taught, believing that when they had done this they had done their full duty.

Nothing impressed me more in passing from China to Japan than the contrast in the standards of theological education. The state of the theological seminaries is a good indication of the spiritual and intellectual standards of the church, and judged by this test, the schools of China leave much to be desired. In their standards of requirement they are at least a generation behind the schools of Japan. Many of them are really Bible schools rather than theological seminaries, as we understand the term. Men are admitted with little preliminary training, and even in schools of higher grade the course is necessarily of a very elementary character.

Fortunately things are changing for the better. Among the men who are giving themselves to the work of theological education in China are some of the finest and best equipped men I know. They see clearly the difficulties and are working intelligently to correct them, and if they can receive adequate support from the church at home we shall see, if I mistake not, marked progress in the next few years.

For the point to be insisted upon is the fact that there is material for Christian leadership in China if only we can discover it and when discovered, properly utilize it.

Nowhere on my trip did I meet personalities who impressed me more than some of the Chinese Christians. Men like C. T. Wang, C. Y. Cheng, David Yui, and Chang Po Ling, are the peers of any men anywhere, but it is only in recent years that such men have been given the recognition which their abilities deserve. Fortunately a better day is dawning. The weakness of the present system is being generally recognized, and steps are being taken to correct it. The system of financial aid to prospective candidates is being revised so as to discourage the insincere professor of Christianity. Important positions are being filled by Chinese, and their counsel sought in matters of missionary policy. The Young Men's Christian Association has taken the lead in this matter. Its general secretary in Shanghai is a Chinese, and Chinese occupy responsible positions in its work in other cities. A Chinese is associated with Mr. Lobenstine as his first assistant in the Continuation Committee. On the Board of Managers of Nanking University are representative Chinese. These men and others

like them who could be named are bringing to the work of Christian missions in China a devotion and insight which will bear large fruit in the future.

It was interesting to get the opinion of the Chinese as to the reason for the failure of more able and intelligent Chinese to enter the ministry. All those with whom I talked agreed that one of the reasons was that the position of the native pastor had not been given sufficient dignity to attract men of independence and force. The situation is not unlike that which we faced in this country a few years ago when the competition of other professions threatened to rob our seminaries of the best of their candidates. It is not that the Chinese expects that the salary scale shall be the same in his case as in that of the foreigner. He recognizes the difference in the standard of living and is quite prepared to be content with a smaller salary. But there are elements in the life of the missionary which he feels ought to be found also in his own. Every few years the missionary has a furlough in which he can go home and refresh himself by contact with new scenes and home conditions. He has funds which he can spend for books; he has opportunities of contact and of inspiration. All these things are lacking in the life of the native pastor, and until in some way we can provide their equivalent we shall continue to face this difficulty.

But after all, the key to the situation must lie with the Chinese themselves. It is not the missionaries in Japan who are responsible for the Japanese native church, but the Japanese. It will be so in China. The one strong independent church of which I learned is in Tientsin, and the explanation of its existence there is the personality of one man, Chang Po Ling. The hope of China lies in the fact that other Chinese are arising who with him feel that the future of China depends on the development of a strong native church. The greatest service that the missionary body can render China is to cooperate with these men in the realization of their ideal.

(4) *Conditions in Latin America*

In Latin America the difficulty of creating a strong native church as Protestants understand it, is complicated by the presence of an older and as we believe corrupt form of Christianity. With every disposition to recognize the good in Roman

Catholicism and the desire to cooperate with its representatives as far as possible, we find that conditions are such as to make such cooperation impossible in fact. In their reaction from the abuses of the Roman church, the tendency of the native Protestant pastors is to take refuge in a highly individualistic type of Christianity and to make the line of demarcation between the church and the world as sharp as possible. This is notably true in Brazil where alone among the Latin American countries we find a strong Protestant church under native leadership. The type of Christianity represented by the leaders of this church is highly conservative, and the social emphasis so characteristic of our modern Protestantism is conspicuous by its absence. The difficulty is accentuated by the fact that in Latin America we have no homogeneous society such as that from which our northern Protestant churches were recruited, but widely separated classes of very different intellectual and social background requiring a different type of religious approach. Under the circumstances the conduct of Protestant missions is largely in the hands of foreigners, and conditions, so far as the native church is concerned, approximate those on the foreign field. There is doubtless no immediate remedy for this situation. A change must come gradually as the result of social and economic as well as moral and religious influences. In the meantime we face the difficulty that when, through the Young Men's or Young Women's Christian Association, we succeed in getting in touch with some of the more thoughtful of the student body and interesting them in the matter of personal religion, there is often no Protestant church accessible in which they can find a congenial spiritual home.

Under these circumstances many Latin American missionaries advocate a policy of greater centralization than has hitherto obtained in our Protestant work. Since ultimate success will depend upon our ability to raise up strong native leaders the wise thing would seem to be to concentrate our energies upon those centres which promise greatest results along this line. Face to face with a great church like that of Rome, the presence of a number of groups of Protestants working in comparative isolation cannot but produce an unfavorable impression, and the argument for cooperation and centralization—everywhere strong in the foreign field—is here overwhelming.

4

The Attitude of Christians to the Non-Christian Environment

Our discussion of the native church suggests naturally the closely related question as to the proper attitude of Christians to their non-Christian environment. We have already had occasion to touch on this question indirectly, but it deserves fuller consideration.

There are three phases of the contact between the Christian community and its non-Christian environment which present perplexing problems. The first has to do with the relation of Christianity to the older religious faiths which are its rivals. The second is concerned with the responsibility of Christians for social and economic reform; the third with the proper attitude of the missionary to the governments under which he works.

(1) *The Attitude of Christians to the Non-Christian Religions*

As to the first, the relation of the Christian community to the non-Christian religions, we find a marked change of attitude on the part of the missionary body in recent years. Where the attitude of the older missionaries was one of outspoken opposition and often uncompromising denunciation, the disposition today is to a more sympathetic attitude. We are coming to see that the relation of the older faiths to Christianity is positive as well as negative. They contain elements of good which need to be conserved and which make them in part at least a preparation for the gospel. The attitude which Paul took to the Greek religion of his own day is one which is more and more commending itself to thoughtful missionaries as a model for their own treatment of the ethnic faiths.

This is true of all the religions to which I have had occasion to refer. It is notably true of Confucianism. No thoughtful missionary is disposed to minimize the service rendered by this great faith to the moral discipline of the Chinese people. More than one missionary whom I met was carrying as his constant companion the Analects of Confucius and found in them many a fruitful text for a Christian sermon. It is true also of

Buddhism, with its insistence upon mercy and lovingkindness, its sense of the sanctity of all life, its uncompromising opposition to war, its catholicity and universalism. It is true of Shinto with its reverence for the past, its inculcation of loyalty and self-sacrifice, its appeal to the spirit of patriotism. In all of these we find elements of truth which Christians should be the first to recognize, and in which they may find points of contact for their own distinctive message.

No doubt there are dangers to be faced, dangers of a too easy acquiescence in customs which, however innocent in themselves, carry with them associations which are misleading and dangerous. The example of Buddhism which in its willingness to compromise has often sacrificed all that was essential in its own gospel, is ever present as a warning to the Christian preacher. This danger is felt most keenly by the native Christians who have themselves come out from the superstitions of heathenism and who are suspicious of any compromise which seems to them to blur the line of demarcation between the older and the newer faith. Bishop Tucker of Kyoto, one of the wisest of the Japanese missionary leaders, in a conversation which I had with him some months ago, gave as one of the reasons why the missionaries had been so slow in undertaking the intelligent and sympathetic study of Buddhism which is so much needed in Japan, the fact that they had been misled by the attitude of their own converts. This is only natural. The burnt child dreads the fire. For a just appreciation of the non-Christian religions in their relation to Christianity we may expect a more impartial judgment from the Christian scholar than from the man who has experienced in his own person the limitations and weaknesses of the native religions.

There are two phases of the adjustment between Christianity and the non-Christian faiths which need to be distinguished. There is the adjustment of the mind, which is the affair of the scholar, and the practical adjustment which concerns the pastor and the evangelist.

There is a work, in the first place, to be done by the scholar. Before we can hope for a satisfactory adjustment of the relations between Christianity and a great rival religion like Buddhism we must have an intelligent and painstaking study of the facts of the case. Buddhism, as we are coming to understand more and more, is not a single unchangeable phenomenon which

can be defined and catalogued once for all, but a living religion, or rather a family of religions which includes widely different types of thought and life and is in constant process of change. It has its Catholicism and its Protestantism, its mysticism and its social reformers, and all these different types are actually represented in a country like Japan. To understand its aims and its possibilities a painstaking study is necessary not only by a single scholar but by a whole company of scholars working together according to a definite plan.

What is true of Buddhism is true to a lesser degree of all the other great religions: Confucianism, Shinto, Mohammedanism. So far as they are living they are changing, and to understand them it is necessary not only to be acquainted with their sacred books and the forms of their historic past, but to know their living representatives and enter into their inmost aspirations.

It was a matter of great interest and encouragement to me to find how keenly the need of such sympathetic study is appreciated by the missionary body, and how many missionaries in spite of other and arduous labors are giving themselves to this work. Men like Reischauer in Tokyo, Armstrong in Kobe, Ogilvie in Peking, Leighton Stuart at Nanking, Hodous at Foochow, are only outstanding names of a larger company.

Such sympathetic study of the non-Christian religions will have a reflex influence upon our work at home. It will shed light upon the central problem of theological science, that of the definition of the distinctive features of the Christian religion. What is it which differentiates Christianity from all the other religions? What gives it its convicting and converting power over the men whom it draws under its spell? This is a question which it is hard for us to answer impartially, living as we do in the environment where Christianity has been at home for centuries until it has become practically synonymous for many of us with all that we know as religion. But on the foreign field it is not so. Here Christianity meets other faiths of hoary antiquity, and men who have known vital religion in other forms. We have here therefore the ideal scene for the scientific study of the Christian religion.

I recall with particular interest an evening spent at Hwaiyuan with a company of native Christians gathered by Mr. Cochran for informal discussion of the subject of religion. The conversation turned on the motives which had led to their conver-

sion, and I was impressed by their variety. To one man it was frankly the hope of material betterment; to another, the reaction from the failure of an effort long continued to attain Buddhahood; to a third it was the influence of the unselfish lives of the missionaries, notably their work in healing the sick. An old boatman dated his conversion from a sermon on the flood which he said he could verify from his own experience, since he too had lived through the flood. On the whole, the motives were very simple, and the specific reasons which fill our apologetic books conspicuous by their absence. These come later as a result of long training in the Christian life and a deeper experience of the meaning of religion.

Equally vivid was the impression produced by the testimony of a group of Japanese Christians, gathered to meet me by Dr. Wainright, of the Christian Literature Society. Among those present were five or six of the leaders of the Japanese church—men of great force of character and independence of judgment. When I led the conversation to the reasons for their becoming Christians, I found the answers were of two kinds. For the older men the motive was distinctly religious—the satisfaction which Christianity offered to the heart that hungered for personal communion by its revelation of the Father God. For the younger men the motive was ethical—the example of Christian lives and the desire for service. Dr. Uyemura pointed out that this was a natural difference between the first and the second generations of Christians, and this was confirmed by the experience of the western Christians who were present. To the second generation of Christians the personality of God is taken for granted, and the great question is of his purpose. For the older men the discovery of personality is itself the satisfying thing.

Here too theological considerations in the technical sense played a small rôle. Indeed when one pierces below the surface to the motives which are actually used in religious appeal, one finds the differences between Christians disappearing. I asked a Southern Presbyterian—very conservative in her theology—what motive she used in her appeal to non-Christians. "There are just two things, I find," she said, "that move them—the example of brotherly love in Christian lives, and the satisfaction which Christ gives to the heart that is longing for God."

This does not mean, of course, that theology is unimportant,

but only that our theology needs restatement in the light of our actual experience. As a theological teacher, I believe the foreign field has a great contribution to make to this restatement, and am confident that the time will come when no theology can claim scientific validity which does not utilize in its formulation of doctrine the material which is furnished for it by the actual conflict of Christianity with its rivals on the mission field.

But apart from this intellectual adjustment there are practical questions to be settled of no small difficulty. What shall be the attitude of the Christian church toward the customs and practices of these older religions—customs and practices, many of them, sanctified by ancestral piety and patriotic spirit. Such a custom, for example, as the decoration of the graves of the ancestors on the great festival of Confucianism, or the burning of incense to the spirits of the departed heroes as practiced by Shinto. Here again we find two parties: the stricter and the more tolerant, and it is not always easy to decide as to what it is right to do.

In general it may be said that the attitude of the missionary body in Japan toward existing religious customs is one of toleration, if not of sympathy. The declaration of the government that Shinto is to be understood not as a religion, but as an expression of national custom and patriotism has been taken at its face value, and Christians have been allowed to participate in ceremonials of the ancient faith which, in spite of this disclaimer, have still no doubt a religious significance for many. In China on the whole the attitude of the missionary body has been more uncompromising; but here too we find a disposition to recognize that some substitute for the old customs must be provided. Thus I found in the church at Hwaiyuan a memorial tablet just inside the church door, on which were inscribed the names of those Christians who had died during the year. "We want to show our Chinese Christians," said Mr. Cochran, "that we too reverence the departed and honor our ancestors as truly as the Chinese."

(2) *The Responsibility of the Church for Social and Economic Reform*

A second phase of the question as to the proper attitude of Christians to their non-Christian environment has to do with

the relation of the missionary body to contemporary social and industrial problems. This is a question which is likely to demand increasing attention in the near future. I have spoken of China's economic backwardness, of the absence of the social and industrial agencies familiar to us in the West. But this state of things is rapidly changing. In coast cities like Shanghai manufacturing is beginning. In Shanghai I visited a cotton mill owned, run and operated by Chinese, and it was only one of many. In Japan the transition to the new order is well under way. Great industries are springing into existence and with them every form of social problem. At Osaka great numbers of young girls work in the factories under conditions of virtual slavery, and their numbers are increasing every year. Here is a unique opportunity for the Christian church to cope with the situation at the outset and bring Christian ideals and principles to bear upon the new conditions before it is too late.

It cannot be said that the church has as yet fully faced this opportunity. In many respects the work that has been done by Christian missions for the cause of social progress is admirable. In such problems as the vice problem, the drink problem, the problems of disease and of ignorance—in all those phases of social need, in a word, which bear primarily upon the individual, the Christian missionary has been a pioneer, and the Christian community, as we have already seen, exercises an influence altogether out of proportion to its numbers. One of the most interesting hours that I spent in Japan was in conference with a little group of prison reformers who were following with interest the latest developments of the prison reform movement and were as well informed as to the situation in Sing Sing as I was myself.

The most signal contribution of Christianity to social need in its more individualistic form is, of course, medical missions. I have already had occasion to refer to these in another connection, and it is not necessary to take time to speak in detail of a work whose excellence has been recognized by all impartial students of missions. But I wish here in passing to pay my own tribute to the admirable work which is being done by such men as Dr. Avison at Seoul, Dr. Neal and his colleagues at Tsinanfu, Dr. Christie at Moukden, Dr. Cochran at Hwaiyuan, and a host of others whom I might name. The fact that the Rockefeller Foundation proposes to use their work as the

basis of its own is the best evidence at once of the extent of their influence and the excellence of their work.

But we are coming to see that reform which confines itself to dealing with the ills of the individual, whether of mind or body, does not reach to the root of the matter. Sickness, like vice and crime, is itself the result, or at least the symptom of an imperfect social order and can be dealt with adequately only as we attempt to change this. This deeper underlying problem the church on the mission field has not as yet adequately faced. In this, to be sure, it is like the church at home.

But here again conditions are rapidly changing. The same causes which are bringing about the change in our social outlook at home are affecting the leaders of the missionary enterprise. I referred a moment ago to Mr. Oldham's treatment of the native church, in his recent book. Even more striking and significant is his connection of the missionary enterprise with the general movement for social reform. Unless Christians at home take the lead in reforming the social abuses in their own industrial system, with what conscience, he asks, can they come to other countries with a gospel of deliverance?

Among thoughtful missionaries on the field I found not a few who share this new point of view. Both in China and in Japan I talked with men who were thoughtful students of the industrial situation and who were deeply concerned that the Christian church should take its part in support of the influences which are making for a better and juster economic life.

There are three possible ways in which this may be done. In part it may be done by opening demonstration centres such as social settlements through which the Christian missionary can come into touch with all classes of people and try to influence them toward a better and more brotherly life. A second way is through setting apart individuals to make a scientific study of social conditions with a view to suggesting a remedy. A third is the infusion of all Christian teaching with the spirit of brotherhood and social service.

An example of the first is the proposed social settlement of the Baptist College at Shanghai under the leadership of Professor Kulp, head of the sociological department of that institution. It is proposed, if the proper cooperation and backing can be secured, to take a building in a congested quarter near the large cotton mills, and begin there a work similar to that car-

ried on by our settlements at home. Professor Kulp is already in friendly touch with many of the leading manufacturers both foreign and Chinese, and has done much to secure better conditions for their employees.

The difficulty with work of this kind is that in order to be effective it requires large financial support. It is therefore difficult to carry on under the auspices of a single board. I visited, for example, a settlement building recently opened by one of the missions in a congested district of a large Chinese city and felt that with the meagre support which it could command, both of men and means, it would be difficult to make it a success. For the most effective results there should be either home support from some outside body, or cooperation on the part of several denominations, each being responsible for some part of the work.

Even more important than to open such social centres is it to set apart a number of men to specialize in social studies in order that they may be in a position to give counsel and advice when the opportunity arises. But here again we face the difficulty that such work seems outside the direct scope of missionary enterprise as at present carried on. I heard of one case of a Young Men's Christian Association secretary who had given a number of years to a careful study of the famine problem in one of the provinces of China, whose services were dispensed with just before the completion of his work on the ground that he was not securing adequate results in adding individual members to the Association. It would be a great advantage if we could have some organization which would do for the cause of social reform in general what the Rockefeller Foundation is planning to do for medicine—make an intelligent study of the whole situation and outline the work that is practicable. But if this cannot be done, it would be well for the leading missions to commission some of their own number to give at least a part of their time to work of this kind. As an indication of the kind of work I have in mind I may refer to Professor Gulick's recent study of the working women of Japan, or the work which Professor Baillie is doing in his agricultural experiment station on the Purple Mountain at Nanking.

But apart from this specific work by individuals or social groups we need to permeate all our teaching with the social spirit. This is true not only in less developed countries like

China and some parts of Latin America, where the responsibility for leadership in social reform rests upon the Christian missionary. It is even more true in such a country as Japan, where we have a strong and highly efficient government, and where the temptation therefore is to shift upon its shoulders the responsibility for the social betterment of the people.

I believe that the fostering of such a social consciousness on the part of the Christian community is one of the most pressing duties of the Japanese ministry. Thus far Japanese Christianity has concerned itself primarily with the individual and apart from the movements which deal with the more obvious social vices, such as intemperance and immorality, there has been little facing of the social question as such. I spent an afternoon with Dr. Suguira in visiting the slum district of Tokyo and found there all the evils with which we are familiar in our large cities in accentuated form. Yet in this great neglected region, housing some three or four hundred thousand people, there is only one little Christian mission. The churches of Japan have thus far been too occupied with their own problems of self-support, to face the needs of this vast section of their population. It is the same with the factory situation in Osaka. The problems presented by the new conditions are recognized, but little has as yet been done toward meeting them.

But here again, as I have said, things are changing for the better. Individuals here and there, both missionaries and native Christians, are beginning to feel the pressure of the new problems and are considering how they can best meet them. When I was in Tokyo I met a number of men of different professions who were keenly alive to the social need, and had the privilege of discussing with them some of the methods which we have been following in dealing with our own problems on this side of the water. Plans are under foot for opening a social centre in the slum district of Tokyo, as part of a systematic canvass of the whole social situation. A recent number of the Japanese Evangelist reports a similar movement in Kobe. From Mr. Davis, of the Young Men's Christian Association, I have received a pamphlet embodying an address read at a missionary conference entitled, "The Social Challenge of the Japanese City." These are only a few of many indications which might be mentioned of the awakening of a spirit in the Japanese church which is full of promise for the future.

What is true of Japan is still more true of Latin America. Here, as we have seen, the type of Protestant Christianity which has hitherto prevailed has been highly individualistic, and the line between the church and the world has been sharply drawn. But here too conditions are changing. At the Panama Conference the need of a stronger social emphasis was insisted on by more than one speaker, and the responsibility of the church for using the social message as a means of appeal to the young men and women of the colleges pointed out. Interesting testimony was also given as to the successful use of social methods, notably by Mr. Inman, whose institute at Tiedias Negras in Mexico has proved the means of bringing together all classes of the population.

One question which it may be worth while to raise in this connection is as to the possibility of closer cooperation between the Young Men's and the Young Women's Christian Associations in the social aspects of Christian work. One of the great difficulties which each of these splendid institutions faces is the limited constituency with which it deals. Its work is with individual men and women, and it feels little responsibility for the environment from which its constituency comes. This difficulty is accentuated by the sharp line drawn between the sexes in the East. If it were possible to have a branch of the Young Men's Christian Association in a congested slum district with a similar branch of the Young Women's Christian Association next door, the two retaining their independence of management and yet operating practically as one, it seems not unlikely that larger results could be secured. There is room, in my opinion, both on the foreign field and for that matter in our own work at home, for an organization modelled upon the Young Men's Christian Association and the Young Women's Christian Association, and like them having the advantage of an interdenominational constituency and support, which operates with the family as its unit, and includes in its sphere the country as well as the city; or better still, for such an expansion of the work of each of the existing organizations as would enable them in cooperation to cover the whole field, of which each now deals with but a segment. But the line of thought thus suggested would carry us beyond our immediate purpose.

(3) *The Attitude of the Missionary Body to the Government Under Which It Works*

A third phase of the question as to the proper attitude of Christians to their environment has to do with the relation of the missionary body to the governments of the countries in which it works. In general it may be said that the policy of our Protestant missions has been one of friendly neutrality. The distinction clearly recognized in the United States between the sphere of church and state is reasserted on the foreign field, and the missionary asks only the privileges granted to other foreigners doing their legitimate work.

In practice, however, it is not always easy to live up to this principle. Not to speak of exceptional conditions such as obtain in the Turkish Empire where until recently our mission schools have been operated under special treaties granting them peculiar privileges, questions are continually arising growing out of the social situation which render some activity on the part of the missionary body toward the political authorities necessary. What, for example, shall be done in a country like Japan where in cities like Tokyo and Osaka the government follows the policy of licensing vice? How far should the missionary body attack unjust laws such as those which deny to woman the custody of her own person, and put the power of divorce wholly in the hands of the husband? How far shall the Christian church demand or, if granted, accept indemnity for wrongs done to the person of its missionaries or converts? What shall be the attitude of the missionary body in times of international crisis, such as that which a few years ago threatened the relations between Japan and the United States, and more recently the relations between Japan and China? It is clear that complete inactivity under such conditions would be possible only through the surrender of principles, but it is no less clear that activity involves risk and should be confined to cases where moral principle is clearly involved.

In general it may be said that in dealing with the political aspects of social questions it is wise as far as possible to work through the native Christian community. As this community gains in power and in understanding of the social implications of the Gospel it will inevitably protest against whatever in the life of the nation is inconsistent with the application of

these principles, and in this protest the missionary body may well join. Instances in point are the recent agitation, already referred to, against the opening of a licensed quarter in Hangchow in China and in Osaka in Japan. In both cases native Christians and missionaries cooperated in creating a public sentiment against the proposed abuse and were supported by an influential section of the public.

There are cases, however, in which the missionary must take the initiative if anything is to be done. One of the most notable cases of political reform brought about in this way is the change in the Japanese law relating to the right of a woman to discontinue a life of vice, which was the direct result of the persistent agitation of a little group of missionaries headed by Mr. Murphy of Nagoya and described in his book, "The Social Evil in Japan."

More perplexing is the question of the proper attitude to be taken in times of international tension. Here there are two dangers to be avoided: on the one hand the disposition to accept without question what the government may say, and so be led to condone wrong doing on the part of a strong nation to a weak; on the other hand, the uncritical championship of the weak against the strong, which may lead to a type of political interference detrimental to the freedom and permanent influence of the missionary.

Both may be illustrated at the present time in the relations between Japan and China. I found in Japan a disposition to belittle the charge of aggressive intention made against the government and to insist that the pacific statements of the authorities be taken in good faith. In China, on the other hand, I found a rooted distrust of Japan and all things Japanese comparable only to that which obtains at the present time on the part of the Allies toward Germany. Dr. Speer's warning to the Chinese missionaries against hasty judgment of Japan was severely criticized in China, and the Japanese missionaries blamed for not coming out in open denunciation of the government under which they lived.

We find a similar difference in the attitude of the Japanese and the Korean missionaries as to what has been happening in that country. The former have on the whole approved the policy of the government; the latter have condemned it. At least this was the case until recently. At present, however, I am

glad to say there are indications of a change of sentiment on the part of some of the leaders of the Korean mission. This change may be traced in large measure to the visit of Dr. Underwood and others to Tokyo, and their closer contact with the leaders of the Japanese church. In Dr. Underwood's recent death, coming at a time when his counsel and influence were more than ever needed, the church of Korea has suffered a serious loss.

Some such interchange of opinion and sentiment is greatly needed as between China and Japan. We know in our own experience in the case of the European war how easy it is for bitterness and misunderstanding to arise when the organs of communication are interrupted. It would be a calamity if the situation which now obtains between the churches of England and Germany should be repeated in the case of the churches of China and Japan. To guard against this danger it is highly desirable that arrangements should be made for annual conferences in which leaders of the Chinese church should visit Japan, and *vice versa*. Such conferences would not only relieve the tension as between the two Christian bodies by bringing about a better understanding of the facts. They would create an international sentiment which would have a powerful influence upon the action of the governments on either side and might pave the way to an amicable adjustment otherwise impossible.

One difficult question which is at present agitating the Korean missionaries concerns the government prohibition of the teaching of religion in the missionary schools. In most cases an exception has been granted suspending the operation of the rule for nine years, but if it should ever be enforced it would raise questions of conscience of a difficult character. Many of the missionaries with whom I talked believe that before the nine years are over some *modus vivendi* will be discovered. It does not seem likely that a country like Japan, which claims to guarantee freedom of conscience to all its subjects, would permanently continue a rule prohibiting religious instruction in private schools for those who of their own accord choose to attend them. The action taken in Korea is probably to be regarded as a police measure due to the peculiar conditions prevailing in Korea during a transition period.

IV

CONSEQUENCES FOR MISSIONARY EDUCATION

All the subjects which we have thus far discussed bear directly or indirectly upon the matter with which as a Seminary we are most immediately concerned. I mean that of missionary education. In what follows I shall briefly call attention to some of the more important aspects of this many-sided problem, so far as they bear upon the Seminary's plan for a department of missions.

There are four phases of the problem of missionary education which need independent consideration: (1) that of the recruiting and training of missionaries; (2) that of the training of native workers; (3) that of the creation of a Christian literature in the vernacular; (4) that of the education of the church at home.

1

The Recruiting and Training of Missionaries

And first of the education of the missionary himself. Who is he, and what does he need to fit him for his task?

A generation ago the foreign missionary was, with a few rare exceptions, an ordained minister. He received his training in a theological seminary with a uniform curriculum including the original languages of the Bible, exegesis, church history, systematic theology, and homiletics. Whatever else he needed to learn to fit him for his work he had to acquire himself after he came to it. Whether a man went to India or to China or to the South Sea Islands; whether he was to be a teacher or a preacher, or a translator, there was no difference in his preliminary training. Such post-graduate study as he needed was supplied by the field itself.

Under this system many strong and efficient missionaries were developed. There is no teacher like necessity, and the contributions of some of the older missionaries to science and literature in fields outside of theology will bear comparison

with the best work done by men who have been trained as specialists.

With the increasing complexity and difficulty of the missionary problem, however, we are coming to see that such a system is wasteful and ineffective. Both from the point of view of the field itself and of the different kinds of work to be done within the field there is need of a more specialized training. With the expansion of the sphere of missionary activity to include social and philanthropic service of all kinds, it is no longer necessary that every candidate for the mission field should be a clergyman. The doctor and the teacher, the Young Men's Christian Association and the Young Women's Christian Association secretary look forward to work of a very different kind from the minister or the theological teacher, and require a different kind of training. With some things taught in the seminary they can dispense, while they require others, for which in many of our seminaries at least no provision is made.

Under these conditions the whole problem of the training of candidates has entered upon a new phase. It is becoming less and less a theological, more and more a general educational problem. Both missionaries and boards are giving this problem an attention which it did not receive a few years ago. Most significant is the work of the Board of Missionary Preparation, a body including leading missionary educators who have been studying conditions in the different fields and making recommendations as to the special lines of preparation to be followed by candidates looking forward to work in these fields. The work thus done is reacting upon the seminaries which are giving to the problem of specialization in missionary preparation a constantly increasing attention.

There are three phases of the problem of missionary education: first, that of the training of the missionary before he goes to the field; secondly, that of the best use of the furlough; and thirdly, that of further training for the missionary while he is still on the field.

The attempt to provide specialized training for the candidate for missionary service before he goes to the field encounters serious difficulties. These difficulties are due in part to the fact that missionaries like other persons often do not know where they are going to work in time to make intelligent preparation beforehand. Even when the field is known it is

often uncertain what particular branch of the work will be assigned to the prospective candidate. Questions of personal fitness also come in, with the result to which I have already referred, that we find men of high technical training in one subject spending their time in doing elementary work in another.

Several suggestions have been made for dealing with this difficulty. One is that the time of preparation should be divided, men leaving the seminary after one or two years to go to the field for a period of two or three years during which they may acquire the language, and discover for what particular part of the work they are fitted, returning then to the seminary to complete their preparation and to secure such further special training as may be needed to fit them for their special work. A second suggestion is that the time of the first furlough should be shortened, being made three or five years as the case may be. Still a third suggestion is that there should be a clearer differentiation between the educational work of missions and its other phases, and that for the former, more use should be made of college trained men who have had only one or two years of special theological training instead of the full seminary course. On no subject did I find greater difference of opinion among the missionaries. Many seemed to feel that the difficulties in the case are inherent and that no change in method would mean a material improvement. We face here one phase of the general problem of specialization in education which is giving so much perplexity to our teachers here at home.

On one point there is general agreement, and that is on the fundamental importance of a mastery of the native language by the missionary. During the pioneer period of missions, when the contact of the missionary was largely with the ignorant and uneducated, it might be possible to get on with an imperfect control of the language, but to-day when in every country without exception the missionary has access to men of culture and refinement, and when he is obliged to deal with the most intricate questions of science, philanthropy and comparative religion, nothing less than complete mastery will suffice. In a country like Japan this is a matter which requires years of the most painstaking effort and particular linguistic gifts which not all possess. All the more important is it therefore that there should be some preliminary sifting of candidates to determine who possess these gifts, and that the men who do should

be encouraged to give themselves to linguistic study with a thoroughness which the pressure of the average missionary's multifarious duties often makes impossible.

But if it is difficult to give the missionary the proper specialized training before he goes to the field, that is all the more reason for giving him such training after he has reached it and knows what he needs. Here the furlough supplies an educational opportunity of which as yet we have made too little use. I found a very general agreement among missionaries that our present system is wasteful and ineffective. To take a man who has been several years on the field and let him spend his furlough in running from one end of the country to another giving missionary addresses when he might be mastering some subject which would fit him for more effective work when he goes back, is surely penny wise and pound foolish. The disposition on the part of our seminaries to provide opportunities for specialized training for returned missionaries is generally welcomed and is receiving the hearty cooperation of the secretaries of the different boards.

A phase of the problem of missionary training which has received much less attention than it deserves is that of the education of the missionary on the field. I have called attention to the wastefulness of a system which fills with routine work which could be done as well by any clerk the time of a man who, if his energies were released, could be doing effective scholarly work. I believe that one of the best things which could be done would be to encourage a certain number of our younger missionaries of promise to give themselves to special research in subjects like comparative religion, sociology, and the like, in order that they fit themselves to meet the leaders of the non-Christian faiths on equal terms. The exceptional man will no doubt do this in any event in spite of the difficulty to be overcome. But what we need is a policy that will encourage more men to take up such work, remove the obstacles which at present make it impossible for many of them, and create a spirit of cooperation and *esprit de corps* which will make them feel that their work is worth while.

Another phase of the same problem is the question of bringing inspiration and refreshment to the individual missionary in a more or less isolated field. Here again I found men of fine parts doing excellent work who seemed worn and jaded from

the lack of touch with some outside influence such as that which is open to those who are living in or near great cities. The need is the same with which we are familiar in the home mission field, and the problem there as here is in part a problem of expense. Partly the need could be met by more frequent visitation on the part of the secretaries or of other friends; partly through some system of circulating libraries, bringing the results of modern scholarship into the homes of men who cannot reach large libraries; partly through a fund which could be used in bringing men from distant points to centres for conference and inspiration. But whatever the method, it is clear that there is something that needs to be done if we are to keep our men at distant points in touch with the sources of inspiration, without which our own lives would stagnate.

2

The Training of the Native Ministry

What is true of the missionary body is true *a fortiori* of the native church. Here the great opportunity provided for the missionary by his furlough is lacking. Only a very few of the native Christians can leave their homes for a year of study in Europe and America. All the more important is it therefore that we should take measures to encourage the leaders to train themselves for effective service where they are.

The need of providing adequate facilities for home training is accentuated by the fact that even if it were feasible on the ground of expense, there are disadvantages in giving men who are looking forward to the ministry in China or Japan their complete theological training in English or American seminaries. There is danger that men who have been transplanted to so different an environment at so early an age will lose touch with home conditions and problems and find it difficult to put up with the limitations under which their native fellow-ministers must work. I found not a few cases of such maladjustment both in China and in Japan. For this reason many missionaries believe that as a rule candidates for the native ministry should receive their training at home, the opportunity for further study abroad being reserved for exceptional men who have proved their fitness and who are looking forward to definite work.

I have already had occasion to refer to the state of theological education in Japan and in China, and need not repeat what I have already said. In Japan we have excellent schools with a comparatively high standard from which men can come to our American seminaries with a good preparation. In China conditions are much more elementary, and the opportunities of advanced training for men of promise limited.

With the general rise of educational standards in China the need of improvement in the methods of theological education is beginning to make itself felt; and the time has come when it should be possible to increase the number of centres of advanced theological instruction, open to college graduates only, or men of similar preparation. Professor Stuart, as we have seen, is anxious to provide such a course at Nanking, and to this end is appealing for a fund to enable him to establish merit scholarships modeled after our system at Union. He believes that such scholarships would attract men of promise from all over China, and help to raise the standard of theological education for the Republic as a whole.

In addition to the existing provision for theological education I believe that there is a great field of usefulness in China for institutions modeled after Hampton and Tuskegee, which should provide training for lay workers who could go out into the more undeveloped parts of China and, like the graduates of these institutions at home, set an example to their neighbors of a clean, intelligent and self-respecting life. One of the great obstacles in China to-day is the association of education with book-learning, and the consequent tendency of the educated man to despise manual labor. The spectacle of graduates of Christian schools earning their own living in trade and industry and using their leisure for Christian work among their neighbors would help to break down this prejudice and educate public opinion as to the dignity of labor.

An important element in any comprehensive educational system must be adequate provision for specialized training for those outstanding personalities among the native Christians who give promise of leadership. What was said a moment ago as to the disadvantages of sending the average Chinese or Japanese abroad for his theological education does not apply in the case of men who have already proved their fitness and know what they need. For such men opportunity to see another country

and study other methods can prove only beneficial, and every provision should be made to make such advanced study possible.

I recall an evening spent in conversation with Chang Po Ling of Tientsin, one of the strongest of the native Chinese Christians. He is the principal of a large and exceedingly efficient boys' school, financed and run entirely by Chinese, and the leading spirit in the strongest independent native church in China. But he is without technical training either in matters educational or religious. If he is to meet the responsibilities which rest upon him in the most effective way he ought to spend at least a year in study in some graduate school in the United States or Great Britain, where he could inform himself as to the latest developments in pedagogical science and gain that historic background which would enable him to meet the perplexing theological questions which face every independent church during the formative years of its life.

In addition to providing opportunities for study abroad for a selected number of promising native leaders much could, no doubt, be done to provide facilities for further training on the field itself. Men of scholarly tastes should be encouraged to choose some subject for special research, and give themselves to it during their hours of leisure. For the rest, inspirational conferences should be provided, after the model of the conferences now conducted by Hampton and Tuskegee, or by the Presbyterian Board's Department of Church and Country Life. The main thing is that it should be recognized, in the case of the native worker as of the missionary, that graduation from the seminary is not the end, but rather the beginning of the minister's education.

3

The Need of a Christian Literature in the Vernacular

One phase of the educational problem whose importance it is difficult to over-emphasize is that of the creation of a good Christian literature in the vernacular. In every country which I visited I found that this was recognized as one of the most crying needs. When one realizes what we owe in English speaking countries not only to the Bible but to the great classics which have been formed under its influence, and then try to

imagine what our life would be if all these were to be suddenly removed, we appreciate the importance of trying to give to the countries that are facing the new tasks of Christian citizenship something which shall prove an equivalent. It is not enough to translate European books, even the best. We must raise up a new literature, and this is a gigantic task.

This is particularly important in a country like Japan which is in close touch with all the currents of modern scholarship and which through its universities is turning out every year large numbers of highly trained specialists. In men like Professor Anesaki and his colleagues in the Imperial University, Japan possesses scholars who are the peers of any in our western universities. It is clear that if we are to hold the thoughtful young men and women of Japan to the Christian faith we must be able to put into their hands a literature prepared by men who are familiar with the work of these men and able to meet them on their own ground.

For China too the creation of such a literature is a work of prime necessity. Here is a country which for hundreds of years has given its greatest honors to the scholar and the man of letters; in which acquaintance with the classics lies at the foundation of the entire educational system. It is clear that if we are to build up a native church of the type which we have seen to be needed, we must make an appeal through the eye as well as the ear, and this means that we must have a literature which can address the cultivated Chinese in the language with which he is familiar, and which will conform to the standards of taste which prevail in the circles in which he moves. How far we are from realizing this ideal those who have been longest in China will best appreciate.

To meet this need so far as possible Christian Literature Societies have been founded, both in China and in Japan—the former until recently under the venerated Dr. Timothy Richard; the latter under Dr. Wainright, of Tokyo. I cannot speak too highly of the work which these societies are doing. Both in securing translations of good books and in publishing the works of native authors they are rendering an indispensable service. But they are limited in funds and also necessarily in scope. They must give precedence to works of a religious nature, and among these to those which bear more or less directly on the missionary enterprise. But apart from such

books there is need for a wholesome secular literature written from the Christian point of view, of good popular novels which can be put into the hands of young men and young women, of works on philosophical and scientific subjects, essays and poetry and biography and history; in a word of all that we sum up under the title literature. But to produce this, even were the materials in existence, would require an expenditure of time and money which is wholly beyond the reach of these societies.

What is true of Japan and of China is true in equal measure of the Latin American countries. From every one without exception comes the cry for a good Christian literature. One of the most pitiable features of the Panama Congress was the exhibit of Protestant Christian literature in Spanish and Portuguese. Both in amount and in quality the books were utterly inadequate, and if the missionary enterprise is to have any effect in reaching the more thoughtful classes, this lack must at once be supplied.

The difficulty is enhanced by the fact that translations, even if they were to be had, will not fully meet the need. What is required is the assimilation of Christian ideas by leaders in the different countries of the mission field who speak and write their native language with precision and grace and who can produce works which will meet the standards of literary excellence by which the works of contemporary scholars in their own country are judged.

It is clear that before this need can be adequately met many years must pass, and a generation arise who have grown up into Christianity as naturally as our own children do so at home. But in the meanwhile we must use such materials as we have. And here I believe that through intelligent cooperation much could be done which we are not now doing.

One of my most interesting recollections is of an evening spent in conversation with two of our own graduates, one a Professor of Church History, the other a leading pastor of Tokyo, on the subject of Japan's need of Christian books. They were speaking of specific books which were needed—a book on theism, a book on the church, a sympathetic interpretation of the historic Christian doctrines in the light of modern thought. These young men were anxious to do their part in supplying this need. They had proved their ability by the production of work of excellent character, but they were hampered by the

press of other duties to such an extent that the needed time and leisure were not to be had.

I have no doubt that there are many such men in each of the greater mission fields. Some of them I myself met. But they are not free to give themselves to the work. Surely it ought to be possible to devise some system by which men of scholarly and literary tastes may be released from the service of the particular denomination to which they belong, for a period longer or shorter as the case may be—to give themselves with undivided energy to the more important task of creating a literature which shall serve the need of the church as a whole.

Here as everywhere we are brought back to the supreme need of Christian missions, and that is the discovery and training of strong personalities. Where can we find the men who are competent to do the work that needs to be done, and when we have found them, how can we furnish them the equipment they need to do their work effectively? This is the missionary problem par excellence, as it is the problem of the church at home.

4

The Education of the Church at Home

One more phase of the problem of missionary education I can touch on only in a word, and that is the problem of educating the church at home to the needs and demands of the present situation. At present this responsibility rests largely upon the shoulders of the secretaries of our boards and of the missionaries on furlough as they go about among the churches. But it is clear that it is not fair to ask them to assume the whole weight of this burden. It is a part of the whole problem of education, for which our colleges and seminaries are responsible. It is not enough to train our men for the mission field. We must help to create the public opinion which will sustain them in their work, and that means that we must produce an attitude toward foreign missions on the part of the church as a whole which will appeal to the thoughtful men at home who have it in their power to make possible the realization of the ideals of which we have been speaking.

There are two ways in which we may go about the creation

of such an attitude. One is by bringing an increasing number of individuals into direct touch with the work of missions, either through personal visitation of the field, through contact with returned missionaries, or through missionary literature. This is the work in which our boards are at present engaged, and they are meeting with great success in it. Through such movements as the Laymen's Missionary Movement, by the testimony of such leaders of opinion as President Taft, who has had exceptional opportunities to inform himself as to the work of our missionaries—above all, through such gatherings as the Edinburgh Conference, and the more recent conference at Panama, an intelligent public opinion is being formed which is full of promise for the future of missions.

But there is another phase of this preparation which is no less important and that is to bring the church to such a conception of the nature of Christianity and the function of the church that foreign missions will be seen to be of the very essence of the Gospel. This is a work which must be done by our ministers and theological teachers, and until we have accomplished it, our work for missions must rest upon a precarious foundation. We must have done once and for all with the departmental conception of Christianity, which thinks of missions as an addendum to something which is complete without it, and come to realize that there is only one kind of Christianity worthy of the name, and that is missionary Christianity.

This has a direct bearing upon our work as theological teachers. It is an excellent thing to create a department of foreign missions in the Seminary, and to furnish our students with all the information available as to what is being done and planned on the foreign field. But it is even more important to infuse the spirit of missions into the work of each department and make men feel that whatever the subject studied, whether it be exegesis or history, ethics or theology, their teachers approach it in the spirit of world-wide service, and against the background of the whole world's need. It is with this conviction that I would approach the final topic which awaits our consideration, namely, what our own Seminary can do to further the cause of missionary education.

V

WHAT THE SEMINARY CAN DO

1

The Responsibility of the Seminary for Missionary Education

There are four ways in which the Seminary can contribute to the cause of missionary education. First of all, by training individual candidates for the mission field; secondly, by providing an effective graduate school for the further training of returned missionaries, or selected native leaders, in the specialties which they require; thirdly, by contributing directly to the work of missions by setting apart one or more representatives for service on the field; and fourthly, by doing its part in interpreting modern missions to the church at home.

The first thing that the Seminary can do to help the cause of missions is to supply effective missionaries. Everything else is subsidiary to this. Whatever tends to improve the standing of the Seminary among educational institutions, whatever helps to raise the ministry in men's estimation, whatever serves to attract manly men from our leading colleges and universities and to present the cause of Christian missions for their consideration as a life work, is a direct contribution to the cause in which we are at present interested.

The second thing that the Seminary can do is to furnish a graduate school for the advanced training of returned missionaries or of selected leaders of the native church. For this work Union Seminary has unique advantages, situated as it is in the greatest city in the world, with close access to two great universities, and in intimate touch with the headquarters of the great mission boards. Such a school should not only give the individual missionary the training that he needs, but it should serve as a clearing house between the different fields by bringing together men with a different background of experience and enabling them to interchange their ideas under conditions of mutual profit.

But apart from this the Seminary has an opportunity to make a further contribution to the work of missions by setting apart one or more of its representatives for direct service on the field. This contribution can be made in two ways; partly along the line of scholarly research, and partly along the line of practical inspiration. There are problems which the missionary faces on the field which we could help him to solve if we used the opportunities of study open to us for that end, and there are inspirations which we share which we might bring to him if we could realize our hope that such visits as the generosity of the Board has made possible in my own case might be repeated in the case of other members of the Faculty.

Finally, the Seminary can help the cause of missionary education by contributing to the formation of a healthy public sentiment concerning missions on the part of the church as a whole. This it can do in two ways: In the first place by providing contacts between the representatives of the mission cause and the general public, either through lectureships which bring to the Seminary leading representatives of the mission cause from all over the world, or through foundations having for their object the production of effective missionary literature. In the second place, by bringing all the Faculty into touch with modern missions and enlisting their interest in the work of interpreting the missionary cause.

2

Bearing Upon the Proposed Plan of a Department of Missions

It is against this background that we must judge our present plan of missionary expansion. It deals with all four of these phases of the situation, and if it can be carried into effect will mean progress all along the line. Through its increase in the staff of teachers it provides additional facilities for specialized training for missionary candidates. By its system of graduate scholarships it makes it possible to extend the advantages of the Seminary to those students who most need the advanced training it can provide. By its appointment of a professor who is to spend at least part of his time on the field it makes an original contribution at once to the cause of missions and to the

scientific study of comparative religion; while by bringing to the Seminary a succession of leaders of the missionary cause, both native and foreign, it contributes to the cause of missionary education in the largest sense.

During my visit to the East I took every opportunity to explain the plan to the missionaries I met, and everywhere I found a sympathetic hearing. The lines along which it was conceived met with general approval and I found nowhere any serious criticism.

The two points of special interest to the missionaries on the field were, in the first place, the provision of scholarships for returning missionaries; and secondly, the plan for the appointment of a professor who should spend a part of his time on the field. Both of these commended themselves to those with whom I talked, but the former called forth special approval. I met a number of men of high promise and much experience who would be only too glad to take advantage of the opportunity that our plan would offer who, as things now are, are not able to come to us because of the prohibitive expense of life in New York. I feel sure that if we could carry out our plan we could in a very few years make our Seminary a centre of missionary interest and inspiration second to none in the country, if not indeed in the world.

The plan of a resident professor also met with favor, although it was recognized that all would depend upon the character of the appointee and the spirit in which he approached his task. There is no doubt in my own mind, however, that if we could find the right man he would receive a hearty welcome from the missionary body, and in addition to his direct work as a scholar, would find many opportunities indirectly to serve the missionary cause.

As to the question of the location of the resident professor, should one be appointed, I came to the conclusion that under present conditions the best subject to be chosen was Buddhism, and the best place to locate our appointee, Japan. The reasons for this conclusion are fourfold. In the first place, of all the great non-Christian religions except Mohammedanism, Buddhism is the one which now shows most signs of life, and which is the most effective rival of Christianity. In the second place, it is a subject in which there is more need of independent scholarly research than any other, especially in Japan where

Buddhism is undergoing rapid development and where many sources of accurate information are being made accessible to western scholars through the labors of Japanese professors. Thirdly, the rapidity with which conditions are developing in Japan gives special urgency to the claims of Japan for such an appointment. Even if in other respects the need were equally great, the time element in the case makes it desirable to give Japan precedence. Fourthly, the opportunities for indirect service through contact with the intelligent Japanese who are non-Christians, as well as the thoughtful members of the missionary body, would give a man coming to Japan as the representative of the Seminary special opportunities of Christian service that he would not be as likely to find elsewhere.

At three points it seems to me possible to supplement our plan with advantage. In the first place, in addition to the scholarships provided for returned missionaries I should like to see a number of scholarships for native scholars, which could be assigned to a group of carefully selected men who gave promise of creative scholarship. I have in mind such men as those to whom I have already referred both in Japan and in Latin America who if they had the requisite leisure and contacts could contribute to the creation of a native literature for their respective countries, but are at present prevented from doing this by lack of opportunity. I believe that if the Seminary could furnish them this opportunity it would be making a contribution to the cause of missions of primary importance.

A second addition which I should like to see made is the provision of a fund for the translation and publication of important sources for the history of religion. There is a mass of material which is being brought to light by the labors of Japanese scholars which would be of great value to Christian missionaries if it could be made accessible. Occasionally some of this finds its way into the transactions of the Asiatic Society. One or two of the more important documents may be published by the Christian Literature Society, but there is still abundant material which would be not only interesting but practically useful, not only to scholars, but to the missionary body. It would greatly increase the effectiveness of our plan for the professorship if the man to be appointed could have at his disposal such a fund to be expended either directly by him or through resident scholars working under his direction. Here too the Semi-

nary would not only be helping Christian missions but contributing to the cause of universal scholarship and carrying on the best traditions of its own past.

Finally, I should like to see a lectureship provided which would make it possible for other members of our own Faculty or others whom the Faculty might nominate to share the privilege which came to me through my recent trip. There are many teachers of theology who could not give a year to the cause of missions who could spare two months or half a year. By sending them to the mission field the Seminary would not only contribute inspiration to those on the ground, but would give those who went such an acquaintance with the cause of missions as would exercise a reflex influence upon the instruction of all the departments of the Seminary, and indirectly contribute to that general education of the public to the importance of which I have already more than once referred.

I end where I began with an expression of my conviction of the greatness of the opportunity and of the strategic position occupied by the Seminary in meeting it. As I recall the experiences of the last four months; as I think of the world situation with its unexampled demand for far-sighted and unselfish leadership, I am filled with enthusiasm at the prospect which opens before us if we have the vision and courage to enter into our privilege and go forward along the lines to which the providence of God seems to be pointing us.

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